DOCUMENT RESUME

ED 231 791 SP 022 655

AUTHOR	Neal, Larry L., Ed.
TITLE	Leisure. No Enemy but Ignorance.
INSTITUTION	American Alliance for Health, Physical Education, Recreation and Dance, Reston, VA. American Association for Leisure and Recreation.
REPORT NO	ISBN-0-88314-244-9
PUB DATE	83
NOTE	87p.; Jay B. Nash Scholar Lectures presented at the National Conventions of the American Alliance for Health, Physical Education, Recreation and Dance (1978-82).
AVAILABLE FROM	American Alliance for Health, Physical Education, Recreation and Dance Publication Sales, P. O. Box 704, Waldorf, MD 20601 ($9.75).
PUB TYPE	Speeches/Conference Papers (150) -- Viewpoints (120) -- Reports - Evaluative/Feasibility (142)
EDRS PRICE	MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	*Futures (of Society); *Individual Development; *Leisure Time; *Life Style; *Recreation; Recreationists; Self Actualization; Social Attitudes; Sociocultural Patterns
IDENTIFIERS	Nash (Jay Bryan)

ABSTRACT

The five lectures reprinted in this monograph were presented at the past five national conventions of the American Alliance for Health, Physical Education, Recreation and Dance. They offer messages concerning future needs and goals to leisure professionals and students seeking entry into the field. Part I contains: (1) "The Mild Blue Yonder--Changing Lifestyles and Leisure" (Janet R. MacLean); (2) "Coming to Grips with the New Leisure" (Richard G. Kraus); (3) "A View of the Past--A Bridge to the Future" (Allen V. Sapora); (4) "Recreation Prospects" (Edith L. Ball); and (5) "The Dynamics of Recreation" (Betty Van der Smissen). Part II of the publication includes: "Select Biographical Information: Jay Bryan Nash" (Harvey M. Jessup). Part III offers quotes on Nash's philosophy, advice, and witticisms. (JD)

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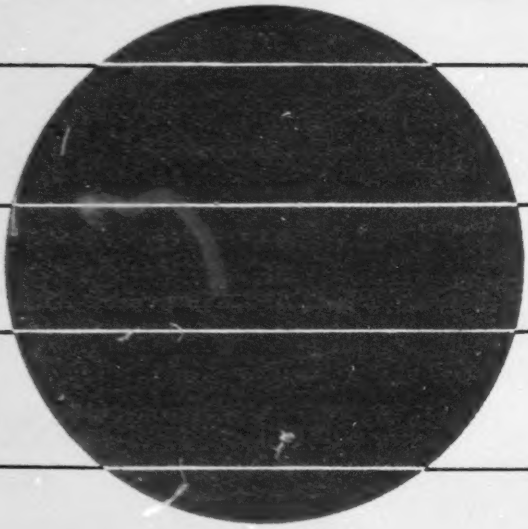

LEISURE
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No Enemy But Ignorance

SP 022 655

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The American Alliance for
Health, Physical Education,
Recreation and Dance
1900 Association Drive
Reston, Virginia 22091
ISBN 0-88314-244-9

Purposes of the American Alliance For Health, Physical Education, Recreation and Dance

The American Alliance is an educational organization, structured for the purposes of supporting, encouraging, and providing assistance to member groups and their personnel throughout the nation as they seek to initiate, develop, and conduct programs in health, leisure, and movement-related activities for the enrichment of human life.

Alliance objectives include:

1. Professional growth and development—to support, encourage, and provide guidance in the development and conduct of programs in health, leisure, and movement-related activities which are based on the needs, interests, and inherent capacities of the individual in today's society.
2. Communication—to facilitate public and professional understanding and appreciation of the importance and value of health, leisure, and movement-related activities as they contribute toward human well-being.
3. Research—to encourage and facilitate research which will enrich the depth and scope of health, leisure, and movement-related activities; and to disseminate the findings to the profession and other interested and concerned publics.
4. Standards and guidelines—to further the continuous development and evaluation of standards within the profession for personnel and programs in health, leisure, and movement-related activities.
5. Public affairs—to coordinate and administer a planned program of professional, public, and governmental relations that will improve education in areas of health, leisure, and movement-related activities.
6. To conduct such other activities as shall be approved by the Board of Governors and the Alliance Assembly, provided that the Alliance shall not engage in any activity which would be inconsistent with the status of an educational and charitable organization as defined in Section 501(c) (3) of the Internal Revenue Code of 1954 or any successor provision thereto, and none of the said purposes shall at any time be deemed or construed to be purposes other than the public benefit purposes and objectives consistent with such educational and charitable status.

Bylaws, Article III

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Foreword: a Challenge Accepted

"Happiness comes from facing meaningful challenges where there is a reasonable chance of success. We crave struggles where the outcome is in doubt, where there is no guaranteed success or certain failure. There may be success today and failure tomorrow but we take delight in exercising our talents."

—Jay B. Nash

He was a pioneer in a pioneering field and he taught leadership to the teachers of leaders. He was the inspiration to a generation of recreation and leisure professionals before the profession was known to exist. When the American Association for Leisure and Recreation committed itself to creating an annual scholar recognition award, and to feature the recipient at each national AAHPERD conference, it was not surprising that the ceremony would be named and thereafter be known as the Jay B. Nash Scholar/Lecture series.

The above quote of J. B. Nash speaks of challenges. It was one of his favorite themes. It seems appropriate then, that a scholar recognition award and lecture series bearing his name would have associated with it its own set of challenges. The full story of those who brought it into being, and the behind-the-scenes dramatic events that occurred, could probably, if told, be the subject of a book. Some of the colorful characters in the drama need mentioning to set the stage for your enjoyment of the works that follow.

We in the leisure profession spend much of our time bunched around lacquered tables in dreary hotel conference rooms engaged in what, at times, seems to be an unending dialogue about matters usually of questionable importance. At one time or other we wonder, with a vague sense of unease at the thought: Do our labors really produce anything of significance?

As a profession, we are not alone in our perpetual hotel meeting behavior; it seems to be the model for late twentieth century professional leadership. The geographical location changes, the topography rises and falls, and the leaves change colors with the seasons. Yet, regardless of the location or the unique and exciting qualities of each city involved, our environments tend to dissolve into a series of continuous encounters standardized by modern hotel decor.

A major challenge then becomes the effort to resist reflecting the sterility of the numerous uninspiring meeting areas in which we find ourselves. Because of this, when an outcome of our activity begins to assume the form of clearly recognized excellence, rising above the self-perpetuating efforts so characteristic of many organizational frameworks, it becomes an occasion worth celebrating. Such an event for AALR has been the creation and subsequent evolution of the Jay B. Nash Scholar/Lecture Series.

Taking their inspiration from the Nash legacy of excellence to our profession, the AALR Board of Directors and the J. B. Nash Scholar Committee have recognized scholars who have produced five distinguished lectures at the past five AAHPERD national conventions. Each one is remarkable in its particular futuristic message to members of the leisure profession as well as to our students seeking entry into it. Because of the quality of these presentations, AALR decided that a much broader audience, those who could not be present in the series of convention cities in which these lectures were presented, should be given the opportunity to share in the experience and information these lectures offer. For those who were present at one or more of the presentations, this publication of the first set of five lectures will be a reminder of the conviviality and comraderie which these early breakfast meetings, usually in quite congenial settings, hold for us all.

The cities in which the meetings were held leading up to the creation of the lecture series, and those in which the presentations were given, stretch across the country from coast to coast with seemingly erratic grasshopper-like jumps between Seattle, Las Vegas, Oklahoma City, Houston, New Orleans, Milwaukee, Detroit, and Boston. The travelling cast of characters in this drama include: the Nash Scholars, in order of appearance in this book—Janet Maclean, Richard Kraus, Al Sapora, Edith Ball, and Betty Van der Smissen; the series of AALR presidents who supported the lecture series concept—Diana Dunn, Joel Meier, and M. G. Sholtis-Jones; the AALR Boards of Directors and the behind-the-scenes "movers" who trudged through the seemingly endless meetings with a precious idea in thought and the courage, patience, and, most importantly, tenacity, to see it become a reality.

The most influential behind-the-scenes player has been Larry Neal, Chair of the first Scholar/Lecture Committee and the Editor and driving force behind the publication of this book. Dale Cruse, Chair of the current committee, has made significant contributions toward streamlining the selection criteria and the Committee's operating process.

There have been two AALR Coordinators, Elva Ellen Hubbard and Lianne Summerfield, and our current Executive Director, Barbara Sampson, who have all labored with persistent diligence to almost magically transform our creative imaginings into a pragmatic fact each year at convention time to ensure an appropriate setting for this distinguished event.

Finally, off in the wings of our metaphorical theater, quietly out of view, has been my own delightful co-worker, Lacy Ann Barnett, who subtly prodded and urged me, with her own elegant style, to bring this volume to completion. It takes a very special talent to extend one's inspirational energies from a quiet residential suburb of Little Rock, Arkansas to a dimly lit state campground laundry room next to the pounding surf of the Gulf of Mexico in Galveston, Texas. But somehow, in view of the peripatetic nature of this enterprise, such a conclusive event in its production seems quite fitting.

The last role in our production is reserved for you the reader, with our fond hopes that you enjoy the experience of reading this book as much as we have enjoyed the process of bringing it to you.

Fred W. Martin, *AALR President*
December, 1982

Preface

This volume represents the bridge of past and present greatness with one goal—to search, reflect, synthesize, share, and influence. Is this not scholarship? The active perceptions of truth coupled with its sharing and subsequent influence on others makes us better persons. There is a line from Emerson which somewhat summarizes life's purpose in one short sentence: "Make the most of yourself for that is all there is to you."

To Harvey Jessup appreciation must be extended. He has captured much of J. B. Nash, the man, scholar, philosopher, humanitarian, counselor, friend. After having read *The Hopeful Traveler* (AAHPERD, 1980) and the second part of this book, I feel I know J. B. His travels through this life for some 78 years have made an indelible impression on many. Now there are four, possibly five generations who have either been directly touched by him such as each of the presentors in this volume are influenced through his seven books and countless articles and printed speeches.

J. B., depicted as a hopeful traveler, reminds me of the two often-quoted lines of Carlyle and Frost. It was Thomas Carlyle, who in *On Heroes & Hero Worship* wrote:

> *"On the beaten road there is tolerable traveling; but it is sure work, and many have to parish, fashioning a path through the impossible!"*

and in *The Road Not Taken* Frost says:

> *"I shall be telling this with a sigh. Somewhere ages and ages hence: Two roads diverged in a wood, and I took the one less traveled by, and that has made all the difference."*

With apologies and thanks to these two literary forces, J. B. Nash was a positive force in contemporary times for good, predominately because he "traveled hopefully," doing the "sure work" which for him and his posterity has "made all the difference." This is an extension, a bridge of that great cause—the understanding, improvement, and betterment of man. It draws some of the best thinking of our contemporary scholars. To him, this book, as with the AALR Scholar/Lecture program which bears his name, is dedicated for the same purpose for which he dedicated his life—the strengthening of people. The degree to which you are enlightened, uplifted, perfected by these thoughts will be a measure of this book's success.

Recognition must be directed to Dr. Diana Dunn who is currently Dean at the College of HPER, at Penn State University, who while at Temple University and President-elect of AALR drafted an innocent memo dated November 1, 1976. She called for a program of this nature to be part of her "presidential program." It was not pretentious and in no way hinted the magnitude of influence already realized some six years later. To credit her leadership and her straight-forward, "get-the-job-done" style I quote from that source:

> *"I would like to present the above as part of my presidential program to the board . . . I believe, in order to effect the lecture (next year), we must budget for it . . . now. May I have your reactions and best thoughts on the idea—thanks."*

Several items were outlined for reaction which completely summarizes the current program, e.g., AALR Scholar/Lecture, recognition given some individual, begin next year, adopt from Celeste Ulrich's Alliance Scholar Report for our Association, form a committee, budget for expenses, promote in the *AALR Reporter,* and maintain the rights to speeches for publication after several lectures. A committee was named during the Seattle Convention and all the above points were raised and were effected, culminating in the naming of J. B. Nash as the namesake to perpetuate his influence and bestow honor to the selected recipients.

To the anonymous contributor who hastily wrote to the Scholar/Lecture Committee upon invitation to nominate their choice for the person to be so honored as to have their name attached to the program, I say your simple, yet heartfelt, comment had great wisdom and influenced us greatly in the selection process. One often does not realize the sources of power and magnitude of the influence a basic truth simply stated can be. Here is that phrase: "My nominee for the individual after whom this (AALR Scholar/Lecture) program should be named would have to be Jay Barton Nash as the greatest recreation scholar to serve as President of AAHPER." I concur. It has been a distinct pleasure assisting in this process since its inception.

Larry L. Neal, *Editor*
December, 1982

PART I: Lectures

Name: Janet R. MacLean

Born: Bennington, Vermont
March 8th, 1917

Raised: I spent my early years in Bennington where I was recognized as valedictorian of my 1934 high school class. The subject of my valedictory speech? Leisure and Its' Potential for Opening Life's Doors. An early commitment still pursued.

Family: Born to a Scottish mother and a German father, I married a Scot, Bill MacLean, whose mother was Swedish. We have a son, John, who currently manages MacLean Productions, Inc. in Dallas, Texas and a daughter, Patricia, who works for two psychiatrists in Bloomington, Indiana. Our grandchildren include Camilla, Craig, and Jessica who try to keep "Nana" abreast of the times.

Education:
1934 Bennington High School.
1938 B.S., University of Vermont. Double major in English/French. Minor in Psychology (magna cum laude, Phi Beta Kappa).
1953 M.S., Indiana University, Recreation & Park Administration and Audio-Visual Education.
1957 Re.D., Indiana University, Recreation & Park Administration.

Colour: In professional or personal involvements, I try to have optimistic enthusiasm for life. Everything runs on "fast forward." My family is most important. Sailing the Thistle with my husband, Bill and grandson, Craig in local, district, or national competition is exciting. Travel, writing, speaking, sport, music, drama, and family get-togethers all play a role in a full measure of life. Associations with present and former students and professional colleagues are most rewarding, as are a love for and interest in people.

Professional Experience:
1938 Teacher (French & English), North Troy High School, North Troy, New York
1940 Child-rearing years—also part-time positions.
1940–42 Community Theatre, Cortland, New York.
1943–45 Nursery School Teacher & Adult Education Classes, Detroit, Michigan.
1945–46 Child Care Center Director, Bennington, Vermont.
1946–51 Bennington Parks & Recreation Commission—playground supervisor, special events, municipal recreation director; also instructor and drama coach at Bennington High School.
1951–60 Campus Recreation Director & Instructor, Indiana University.
1960–82 Professor, Indiana University.
1979–82 Director, Indiana University Center on Aging.

PROFESSIONAL ASSOCIATION LEADERSHIP:

The years, both of teaching and of professional involvement with the park and recreation profession and with the gerontological focus, have been stimulating, challenging, and productive. Contributions to professional organizations have involved major developmental work on accreditation standards (NRPA-AALR), initiation of WAVE audiovisual awards (NRPA), Goals Committee (NRPA), first woman president of SPRE, NRPA Board of Trustees, Mid-West vice-president for Recreation and Indiana vice-president (AAHPERD); Commission on Professional Preparation (AAHPERD); Indiana Advisory Committee on Aging and Membership Committee (AGHE). Jan has presented workshops, seminars, or speeches in 40 states plus several of the Canadian provinces and Germany.

Honors and awards include the AALR J. B. Nash Scholar Lecture Award, the President's Council on Fitness Silver Anniversary Award, appointment as a delegate to each of the three White House conferences, Kentucky Colonel, charter membership in the Academy of Leisure Sciences, charter membership in the American Academy of Park and Recreation Administrators, SPRE Distinguished Fellow Award, NRPA Special Service Citation, Outstanding Educator of America, Service Award for Older Hoosiers Assembly, Governor's Voluntary Action Award, and the Sigma Delta Chi Journalism Honorary Rocking Chair Award.

CURRENT COMMENT:

Because of the current nature of Jan's presentation, having delivered her address this past year—several quotable quotes from her address capture her contemporary thinking.

Speaking of J. B. Nash—

"Although he insisted that he had only three speeches, and whatever title was assigned him, the audience would get one of 'the three,' I never heard a repeat performance in the several lectures I was privileged to hear."

On Historic Perspective—

"We've come from materialism as our god to idealism to realism—or we're on our way."

On Our Potential—

"The future can extend the present or, if we understand our alternatives, it can be invented, but it *begins* with *now*."

On Our Challenge—

"The times call for alliance, not antagonism, among individuals, organizations, and disciplines. We need integration of energies to focus on the issues of fitness, aging, cultural arts, natural resources, energy and research."

1

THE MILD BLUE YONDER—CHANGING LIFESTYLES AND LEISURE*

Janet R. MacLean

It is, indeed, a great honor for me to have been named the Jay B. Nash scholar and to join the company of professional excellence of the four designees that have preceded me. I very much appreciate this recognition but I must confess that I accept it with humility and a nervous twitch in my stomach which keeps reminding me that J. B. Nash is a tough example to emulate. I was privileged to hear him speak at conferences many times, but, because of his friendship with his former student, Jack Daugherty, I was able to spend some time with him in informal situations when he visited Jack in Bloomington.

A Pioneer with Pervasive Influence

Dr. Nash was a pioneer in recreation, one of the first who tried to interpret the "raison d'être" of our profession. He was a superb lecturer. Although he insisted that he had only three speeches, and whatever title was assigned him, the audience would get one of "the three," I never heard a repeat performance in the lectures I was privileged to hear.

According to his students, he was a master teacher. Once you stopped counting the times he pushed back his glasses or elongated his tongue for emphasis, the message and the content of his sessions were delivered with spirit, with integrity, and with enthusiasm. I recall best his enthusiasm. There are so many kinds of enthusiasm. You, I'm sure, are acquainted with those whose enthusiasms resemble the bottom half of a double-boiler—all steamed up and they don't know what's cooking. In contrast, Nash's enthusiasm was sincere and competent. He was honest and informed about the goals he envisioned for the profession and interpreted them with force and dignity.

> *Nash's enthusiasm was sincere and competent. He was honest and informed about the goals he envisioned for the profession and interpreted them with force and dignity.*

Permit me two more "asides." The first is personal, but I think it represents the accessibility and the force of Dr. Nash's warm personality. My daughter was eleven years old when she met Dr. Nash—just one time—yet when the Nash scholar award was announced, she recalled with accuracy, not only how he looked but some of the things he had said to her and to my son in their brief conversations. The impact of his impressions was indelible on a variety of age groups.

The other story was told to me by a former student of Nash's. J. B. was an authority on Indian lore. One of his favorite tales was that of an Indian brave who could stand balanced on a single big toe for an hour. I don't know how Dr. Nash used that example, but, ladies and gentlemen, my interpretation is that such a feat represents not only endurance, but focus.

---

*J. B. Nash Lecture, Houston, Texas, April 25th, 1982, AAHPERD/AALR convention.

The Future . . . Our Challenge/Opportunity

The *focus* for my remarks today is on the mild blue yonder—the future as we can project or predict it—and the challenges that future presents for us as individuals and as professionals. If we do not focus on that future with persistence, endurance, vision, and imagination we shall miss our opportunity to provide some balance in the lives of those we purport to serve.

More than a century ago Thoreau astutely observed, "Americans know more about how to make a living than how to live." From today's temporal vantage point he might be even more caustic in his criticism. Our technology has given us instant housing, breathless speed of communication and mobility, power to alter consciousness or prolong life, increased productivity beyond our ability to consume, and rising expectations for many segments of our population. Unfortunately, technology has often taken its toll in human and social costs for which adequate quantitative and qualitative data are not yet available.

Bob Dylan sang "The Times They Are A-Changing." An earlier version read, "The old order changeth, yielding place to new." Change is perhaps the only constant—so why make a big deal about our changing society?

Change, any change is traumatic. There have been more profound changes in the last 40 years than in the previous six centuries.[1] First, change takes us out of our comfort zones—and the speed of changes around us today is socially, physically, and psychologically disruptive. It keeps us personally and professionally off-balance. But that same disequilibrium, in my judgment, gives the leisure services profession challenges and opportunities undreamed of 50 years ago. Those challenges—that kind of responsibility to help shape a different future for people whose lives we touch—directly or indirectly—are both exciting and frightening.

The future can extend the present, or, if we understand our alternatives, it can be invented, but it *begins* with *now*. We haven't a moment to lose. It does not represent some pot of gold at the end of a colorful arch; it's not some condition that arrives with a resounding cymbal or a blinding light. Satisfactions or dissatisfactions with status quo have already set some gears in motion for acceptable or nonacceptable futures and we all share a piece of that potential glory or disaster.

Leisure Futures. So let's examine this world around us, dream a bit about possible adjustments, and explore leisure service concerns. How changed is this environment in which we live? Let's take a few examples, some deadly serious, some to force a smile—yet all with inferen[illegible]or leisure responsibilities.

W[illegible]me from the horseback trails to supe[illegible]ghways which crisscross the continent and make us more mutually accessible yet less integrated; from the one-room schoolhouse in which classtimes were regulated by planting, haying, or hunting seasons to year-round education centers in which systems regulate our geographical choice of housing, our leisure pursuits and our children's diet; from a spacious mountain in the backyard to a video game in a compact condo; from the family general practitioner at the bedside to computer analysis of our medical profile one thousand miles away; from calling to our neighbor in the next field to sending a message by satellite around the world in 20 seconds; from listening to "the latest" from the local gossip to getting the full details (sensory overload—more than you really want to know) from Barbara Walters or Tom Brokaw; from sparkling waters for skinny dippers to pollution conditions that aptly describe a glass of water as a chlorine cocktail with a detergent head, and make swamping a sailboat a real health hazard; from pastoral rural environments to impacted cities; from a dirty old theater in which you saw a clean movie to a magnificently pristine edifice in which you see the latest porno art form.

We've come from the complacency of feeling that we, as Americans, had a pretty good grip on the world of plenty and power to the abrupt reality that our natural resources are finite and that a tall Iranian or Saudi Arabian thousands of miles away can truly have an impact on our ability to cruise the streams, the air, or the highways or to have access to gainful employment. We've come from materialism as our god to idealism to realism—or we're on our way.

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[1] "Disposal Project to Create Maryland Recreation Center." *Parks and Recreation*. March, 1980, p. 21.

Let's look at some other changes which are pertinent to leisure responsibilities. The game of futurism and brinkmanship is increasingly more popular. I have no crystal ball which mirrors the future but I strongly feel that leisure services personnel cannot operate in a vacuum. The value of our contributions will augment or recede as the physical, social, moral, and emotional environments change, and the future that many forecasters envisage is a future of mandatory interactions among human beings if we are to survive. The so-called post-industrial stage, referred to by Kahn,[2] Bell,[3] Toffler,[4] and other futurists, centers on relationships between persons as much as on full technology.

Changes Impacting on Leisure

I'd like to explore with you some of the changes which have had or will have an effect on lifestyles and, in turn, an impact on the role of leisure in present or future societies.

Alvin Toffler in his book *The Third Wave*[5] uses the metaphor of the clash of waves of change as he traces the colliding and overlapping of what he views as three distinct waves:

- the agricultural revolution (8000 B.C. to 1750 A.D.);
- the industrial revolution which he indicates really peaked in World War II;
- the post-industrial society in which he indicates there will be a genuinely new wave of life. Is it possible that advances in automation, telecommunications, and molecular biology will outdate our present environment and attitudes and evolve new frameworks for lifestyles of the future?

The past is, they say, prologue to the future, so let us take a brief overview of the first and second waves. In the agricultural world, the extended multigenerational family lived in one residence, they produced what they consumed, the sun-up to sundown demands of the fields or of homemaking merged work and leisure without clear *time* definitions, communication was a face-to-face process in a language that was easily understood, travel was limited, hard work was central to life and every family member was aware of the divisions of labor, sex roles were clearly defined for most, and recreation was family-centered.

Guiding Principles. The world of the industrial revolution posed radical changes. According to Toffler[6] it moved with a set of six guiding principles which broke society into thousands of parts which then acted and interacted:

1. Standardization for efficiency—the assembly line focus which seemed to produce identical products, education, weights, measures, and sometimes ideas. Standardization has some benefits. It promotes stability, but it often makes real trouble for those "whose feet step to a different drummer."
2. Specialization which further refined labor divisions even in the leisure service profession as therapeutic recreators and park managers drove language wedges and fought for turf.
3. Synchronization which engineered the time and energies of producers and consumers to mesh with industrial production needs.
4. Concentration which amassed populations and resources into conveniently placed packages of workers, prisoners, students, recreators, or fitness specialists.
5. Maximization which worshipped quantity at the expense of quality.
6. Centralization which gave politics, business, industry, and education a power hierarchy.

I've paraphrased Toffler, but these are the guiding principles which have created some of our present lifestyles and which, according to Toffler, will topple in the Third Wave civilization.

Indicators of Change

Can we now ponder some eight predicted categories of change and project their possible challenge for those who are really concerned with the contribution leisure experiences can make to the quality of life?

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[2] Kahn, Herman and Weiner. *The Year 2000.* New York: Doubleday, 1970.

[3] Bell, Daniel. *The Coming of Post Industrial Society.* New York: Basic Books, Inc., 1973.

[4] Toffler, Alvin. *The Third Wave.* New York: Willard Morrow and Co., 1980.

[5] Ibid., 1980.

[6] Ibid., 1980, pp. 27–76.

1. *Population*. First, we are going to be working with a different mix of population. Explosion and implosion of populations are pertinent, of course. We'll have *more* persons with *more* leisure in *concentrated* densities. The numbers are impressive but let's look at the mix.

a. The combination of elongated life expectancy, advanced medical technology, and the campaign for zero population growth has skewed the population toward the upper end of the age spectrum. There are more older Americans with better health and with more leisure. The fastest growing segment is the high risk (over 85 years) group. The year 1980 was the first in which there were more persons over 60 than under 10 in our country.[7]

b. Blacks are increasing in proportion to whites.

c. Medical technology has prolonged the life of the handicapped and provided greater capabilities of mobility. We have more handicapped with greater expectations from us for every human service.

d. Non-metro populations are increasing at a faster rate than urban and suburban populations.[8]

e. Females continue to outlive males by some 4–6 years. The ratio of men to women will decline substantially. If you think Title IX rocked the boat, wait for future shock from aged women. Can you focus on the 80 year-old Gloria Steinam? Predictions in the *Futurist*[9] describe the coming matriarchy, a future in which the balance of power in American society will shift from men to women in business and in government. Effects of such a transition will include changes in leisure consumption as the woman relinquishes some of her present focus as the leisure manager in the family role.

f. The total population is better educated with more sophisticated expectations both in their work and leisure roles.

g. One fifth of the population lives alone. I doubt that will continue. Already we are seeing congregate housing alternatives which will affect all of our services.

h. Future compulsory birth control or cloning may further stratify our target populations. Will you accept government control of your capabilities to have offspring? If we clone, how many Arlin Eppersons or Ron Mendells can we accomodate?

i. We have evolved subcultures of teens, aged, handicapped, gays, ethnic groups, and social misfits with which we must deal.

j. We have also evolved a population of people who turn attention to "what's in it for me?" Will it make me feel good? Will it contribute to my happiness? Some of our fitness craze is directly related to the turn inward.

2. *Family*. From the extended family which played the dual role of producer and consumer in years past we how have situations in which

a. Production has moved out of the home and segregated the family.

b. The child no longer knows what is involved in his parent's work.

c. Social institutions have absorbed education, religious, family care, shelter, and recreation responsibilities of the traditional family.

d. More women have entered the work force and we have a two-provider family.[10]

e. Divorce rates increase the single parent homes and remarriage rates increase the possibility of dual family living arrangements.

f. Nickles[11] describes the replacement of the nuclear family by the "rotational" family with an ever-changing cast: first, roommates of both sexes; then mate of the opposite sex; then mate and children; then alone with children; finally congregate living with friends.

g. Communal families for a variety of ages arise out of economic as well as passionate relationships.

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[7] Butler, Robert. "The Alliance of Advocacy with Science." *Gerontologist 20*(2): 154–61.

[8] Melendez, Nelson. "National Attention Is Increasingly Drawn to Leisure Policies." *WLRA Journal 29*(1): 3–8.

[9] "The Coming Matriarchy." *The Futurist*. 1982, p. 83.

[10] Fullerton, Jr., Howard N. "The 1995 Labor Force: a First Look." *Monthly Labor Review*. December, 1980, pp. 11–21.

[11] Nickles, Elizabeth. *The Coming Matriarchy*. New York: Seaview Books, 1981.

What then are the implications for leisure and the family. How critical then is the quality of time spent together?

3. *Time, Work, and Leisure.* All of the factors about which we are concerned intersect and interface but none more closely than do work, time, and leisure. We've come from the rhythm of the seasons for work in the agricultural environment when milking time conditioned how far you could travel, to what de Grazia[12] called "the tyranny of the clock" in the industrial world. Centralization and synchronization demanded that we "be on time." If you don't believe that time philosophies and the goodness of punctuality have changed, try getting a teenager to a meal on time when he knows the microwave will readily reheat the repast to his taste.

We may move to a different concept of time in the post-industrial world as the worker may find an environment in which he may choose both his work time and his work space. Toffler moves from flex time and sabbatical vacations to the "electronic cottage" where most jobs will be performed by computer at home. Husband and wife may work half shifts of the same job. Think of the revisions we will have to make in hiring policies. The children will be apprenticed in spite of child labor laws. Community stability may be restored, since a job change will mean not transfer to another city but simply to another computer system in "the electronic cottage."

Leisure then may come in more usable blocks of time, possibly on a 24-hour basis or half years or two years at a time. The lines between leisure and work may become even more eroded as workers demand only those jobs which will afford creative outlets and personal satisfactions. And we may be compelled to use the computer for stimulation and motivation as well as data processing.

We may yet come to a different life pattern which Fred Best[13] describes as cyclical, not linear. Instead of the present education, work, and leisure life progression, it is quite possible that we might alternate education, vacation, and work units. The idea is not new. Eric Hoffer at an NRPA conference years ago wanted to assign a complete state to which one could retreat at any time of life when he felt the need for education. Would that state then be a leisure state? Would time then be viewed as the total lifespan, not hours, or days? Then comes a philosophical and practical question. How long are you willing to work for how much, to do what in your leisure? Is leisure integral to your value system or do you still make work value excuses for your weekend, vacation, or coffee break?

4. *Communication.* Console computers are becoming as common as desk calculators. Electronic spying devices may monitor our concert crowds for isolating words which would predict disturbance. Satellites may give us more information than we care to know about what goes on in our parks or forests. Privacy, a retreat from Big Brother, may be a thing of the past. Centrally-produced imagery via mass media may affect every lifestyle. Will it affect how we serve people? Will new TV discs be a boon or a bane to our present leisure service demands? Will videotapes extend our capabilities to serve the educational needs of students across the world who will never visit our institutions.

5. *Environment.* If we turn to the environment, we have come from trying to conquer nature to despoiling it. Air, water, and noise pollution jar our senses and devastate our space for recreation alternatives. New energy resources must evolve—(what better opportunity for solar energy than the park?) parks out of trash (Mt. Trashmore in Virginia),[14] crushed glass from bottles to resand eroding beaches—all these are idea energizers for recouping some of our devastation of space and energy. Perhaps space settlements and the retrieval of the Continental Shelf will entice leisure lovers into the air or out to sea and out of our arena of responsibility. More probable is that we will learn not to produce anything from which the waste cannot be used by some other system, or we shall dehumanize ourselves to the extent that we will instinctively refrain from fouling our nests.

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[12] de Grazia, Sebastian. *Of Time, Week and Leisure.* New York: Anchor Books (The Twentieth Century Fund), 1962.

[13] Best, Fred, and Stern, Barry. "Education, Work, and Leisure, Must They Come in That Order?" *Monthly Labor Review.* July, 1977, pp. 3–10.

[14] *Parks and Recreation,* 1980, p. 21.

6. *Mobility*. We worried about mobility which produced a lack of permanence as ease of travel and job changes erased neighborhoods seemingly overnight. Can we readjust to the needs of populations who, because of energy shortages or work flexibility, stay in the same location for long periods and still need leisure outlets to provide change of pace or atmosphere?

7. *Education*. Education and leisure, I believe, will make a marriage of convenience for space, time, and economic reasons. Already we have Learn and Shop, Weekend College, Nature Center Seminars, Art in the Parks, year-round schools, alternative schools, and free universities. Education will be less restrictive in geographical locations, institutional regimens, and age limitations. We need skills for life as well as for the market place. Leisure is part of life. The leisure services must be a part of education. How do you interact with your school system for programs, facilities, or brainstorming for mutual benefit? Are you really involved in changing attitudes and teaching skills and appreciations for leisure as well as providing programs and places? I read with interest in JOPER of the excellent support given health and physical education in the public opinion survey of the importance of high school subjects.[15] No mention was made of education for leisure. Are we dynamic enough in our interpretation role with public school systems?

Education and leisure, I believe, will make a marriage of convenience for space, time, and economic reasons. Already we have Learn and Shop, Weekend College, Nature Center Seminars, Art in the Parks, year-round schools, alternative schools, and free universities.

Must we educate our professionals to assume the role of what the French term "animators" in the leisure profession—"those leaders dedicated to stimulating community-level social participation—helping people help themselves by stimulating the ability to use critical judgment in their leisure choices, development of creative avenues for self-expression and a sense of social responsibility."[16] The daily decisions of people have more impact on human welfare than does improved medical technology.

8. *Economy*. The economy will definitely be a factor in individual choice and in mandatory interaction within social service systems. The *U.S. News and World Report* for September 8, 1980 indicated that Americans would spend 218 billion on recreation that year—one dollar out of every eight—more than on housing construction or national defense.[17] By 1981 the figure had risen to $244 billion.[18] It is obvious that even in a tailspin economy, we are not going to diminish the American appetite or need for leisure outlets.

Commercial recreation establishments, just emerging with significant impact on leisure choices, may find tenuous circumstances if this present recession or depression prevails for a long period. At the same time, those who are unemployed, for whatever reason, will need greater diversity of leisure offerings to maintain psychological as well as physical well-being.

The next two decades may yet see a return to a recycled form of the leisure profession boom of the 1930s in the United States when government bolstered the leisure component with projects to serve a dual purpose: 1) jobs for those who developed programs and facilities, and 2) palatable leisure choices for those upon whose hands "Father Time" hung too heavily. More importantly, those 20 years may cement a partnership relationship between public and private offerings. Will social investors of the future look to leisure services for "doing good while doing well?"

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[15] "Study Supports Physical Education in Education." *Journal of Physical Education, Recreation and Dance* 53(3): 4.

[16] Melendez, Nelson, 1982, pp. 3–8.

[17] "Americans Play Even with Economy in a Spin." *U. S. News and World Report*. September 8th, 1980.

[18] "Our Endless Pursuit of Happiness." *U. S. News and World Report*. August 10th, 1981, pp. 58–69.

The far-reaching waves of Reaganomics have caused a tightening of the tax resources in many of our states. As authorities trim budgets, can they really afford to farm out human welfare programs to concessionaires as you would garbage collection or turf management?

Privatization of the management of leisure services may become a two-edged sword. The account[19] of the leasing arrangements for Canada's Inwood and Sturgeon Bay provincial parks creates some interesting problems. Although the experiment reduced the cost to the Ministry and produced cooperative strategies with the private and public sectors, the factors of maintenance concerns for short-term leasers, and the lack of legal authority on the part of the operator were disturbing.

Challenges

As we look at changing lifestyles and environments, what challenges do they present to us who are, in a real sense, ultimately responsible for the delivery of leisure services?

First, can we join hands to interpret the value of leisure experiences to individual and societal welfare? If we do not get government and education to accept, interpret, and evaluate the potential value of leisure in the lives of those they serve, then we might as well forget all the other challenges that changing lifestyles can impact.

If we do not somehow get people at every age to look seriously at how they spend their free time, how and why they choose their recreation experiences, what they get from or give to those experiences, and the resulting effect upon the individual and his environment (social and physical), then our land and ourselves may indeed join the endangered species category by the year 2000.

Let's look at some other concerns.

1. Is it possible that we may have to change our ideas of what or who is acceptable in park and recreation programs? Value systems may be in conflict. Rock concerts, nude bathing, and unisex Johns are already here in spite of protests.
2. Can we implement exciting enough programs to entice the individual from a home into which most of his needs can be electronically piped? We may be his only chance for physical and social stimulation.
3. Can we arrange time and space allotments to accommodate workers who have night, day, or even seasonal shifts or whose electric car won't stray more than 50 miles from home? Will the 24-hour community center and all-night park be a wave of the future? We are already focusing on multipurpose centers which merge health, recreation, and social services for seniors.
4. Will year-round schools and weekend colleges change our offerings? The changing seasonal demands may hit the North more dramatically than the South or West.
5. Do we need to re-evaluate program offerings in an overpopulated environment? Do we need to be more creative about programming which will allow for individual escape *from* people as well as social integration?
6. Can we resolve the hierarchy in leisure professional snobbery of executive, researcher, turf manager, leader? When we got too disdainful in our outlook, remember John Gardner's admonition, "We must have both plumbers and philosophers. Unless we provide quality education for both, neither our pipes, nor our ideas will hold water." In belt-tightening times can we instigate a multidisciplinary emphasis in education. I do not mean merger or loss of identity but I do mean *creative* cooperation with a variety of disciplines.
7. How do we change our focus to accommodate the new urban mix of poor old and vibrant young "on the way up" as they see it in the glamour of the city? That is a hot potato as you look at housing, fee structures, or program content.
8. Will the future population "mix" mandate more adult-centered concentration of our leisure pursuits? We have been teen and child-centered for some time, then old age-focused. When does middle-age get a chance? They are paying the bills. We had

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[19] Vrancart, R. J. "Privatization Experiences in Ontario Provincial Parks." *Proceedings*. Great Lakes Park Training Institute, Department of Parks and Recreation Administration, Indiana University, 1975, pp. 44–5.

better start listening to the coming backlash.

9. Will we use the new mind modification or anti-hostility agents to prevent riots in the parks or to pass our bond issues? Or can we just legislate birth control to fit our population numbers to ceilings which the land will safely accommodate?
10. Do we need better fact-finding at several levels of sophistication, not only on needs, motivation, attitudes, and satisfactions but potential new acceptable leisure social roles?
11. We have people jumping off bridges with giant rubber bands. Are our leisure offerings too prosaic for the post-industrial world? Most crimes are committed in leisure. Would risk offerings fill the adventure-based motivations, particularly in the seemingly senseless vandalism areas?
12. Can we implement and *interpret* a diversified cafeteria of offerings which will stimulate physical activity, satisfy basic psychological needs, explore individual and social identity, provide real involvement in life's issues or escape from stress, if needed, encourage intellectual activity, provide outlets for aggression, compensate for voids in other life areas, afford self-expression or self-actualization—in short create physical, social, and psychological environments in which individuals can reach their potential?
13. Are we visionary, yet pragmatic enough, to see the value in establishing leisure policies on a national basis. The 1980 U.N. General Assembly focused on leisure as it interrelated with economic development. The realization that improved income did not necessarily correlate with improved quality of life brought them to affirm the need for a public leisure policy to provide "organized leisure services with humanistic arms."[20]

A Charge

Leisure itself is neither good nor bad for individuals nor for society, but the uses or misuses of leisure may help to determine whether we as a nation will survive in terms of physical, social, economic, or environmental balance. The central focus of life is emerging as the degree of humanism we may achieve. In my judgment a large portion of that goal will be attained in leisure.

The times call for alliance, not antagonism, among individuals, organizations, and disciplines. We need integration of energies to focus on the issues of fitness, aging, cultural arts, natural resources, energy, and research. The AALR five-year-plan is an ambitious one. The issues are important. The plan is definitive but let us accomplish it by integration, not duplication of effort. Can we ally ourselves with the President's Council on Fitness and health organizations as we explore wellness, NCOA, AGHE, and NRPA as we look at aging, the new WLRA international network[21] as we further research, the parks and forest professionals as we promote outdoor recreation? We are riding the crest of Toffler's Third Wave. Today is the tomorrow we helped to build yesterday.

Types of Leisure-Leaders. The mild blue yonder—the tomorrow of leisure is in the blueprint stage. We need three kinds of professionals to create and implement the plan—some dreamers, some schemers, and some reamers. The *dreamers* are visionaries. We have to anticipate the future in order to marshal forces to cope with it. The *schemers* draw the plan in terms of the known variables. The *reamers* are the advocates, the interpreters, the persistent "animators" who implement a feasible plan. Which type are you? The door to our leisure future is ajar. Some see it half-open; some, half-closed. My final question to you—in which direction are you pushing?

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[20] Melendez, Nelson, 1982, pp. 3–8.

[21] Kelly, John. "Commission on Research Facilities International Cooperation." World Leisure and Recreation Association *Journal 24*(1): 10–2.

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2

COMING TO GRIPS WITH THE NEW LEISURE*

Richard G. Kraus

Leisure's Popularity

The term "new leisure" has a curiously dated ring to it; numerous writers and public figures spoke of leisure in the 1920s and 1930s as an onrushing phenomenon that would soon make our lives incredibly rich, with unparalleled opportunity for personal and societal self-enrichment and cultural development. In the late 1950s, the president of a great American university, A. Whitney Griswold, was quoted in *Life Magazine:*

> *"Now we stand on the threshold of an age that will bring leisure to all of us, more leisure than all the aristocracies of history, all the patrons of art, all the captains of industry and kings of enterprise ever had at their disposal . . . What shall we do with this great opportunity? In the answers that we give to this question the fate of our American civilization will unfold."*

The essential view of leisure that has been held over the past four or five decades has been enthusiastic and uncritical. We have generally assumed that leisure—defined both as discretionary or nonobligated time, and as the consequent opportunity for freedom, pleasure and self-actualization, was growing steadily and that it would continue to do so. We have repeatedly claimed that work values in the society had been or were being replaced by leisure values, and that all forces in society, including government, voluntary organizations, the educational establishment, business and industry, and other agencies, had joined together to provide a rich spectrum of leisure activities. Undergirding all this, of course, was the emergence of a vital new profession of recreators, recreationists, leisurologists, and other strangely named folk.

Cautious Critique. Let me suggest a slightly more cautious appraisal of the new leisure. First, there is the question of *discretionary time.* It has been commonly accepted that the shortening of the work week, the growth of holidays and vacations, and earlier retirement, along with the increase in labor-saving devices and products, have given us all great amounts of new leisure. Typically, the U.S. Commerce Department's comprehensive *Social Indicators* report in 1978 concluded that there had been a sharp rise in the average number of leisure hours per week, from 34.8 to 38.5, for all urban residents, during the preceding several years.[1] Other analysts, from the Hudson Institute to the U.S. Manpower Commission,[2] have predicted continued growth. Apparently, we are soon to be working 25- or 30-hour weeks, retiring at 55, and taking major sabbaticals throughout our work lives.

Yet there is strong evidence to the contrary. A detailed analysis of American patterns of employment from 1948 to 1975 carried out by the Bureau of Labor Statistics and reported in the *Monthly Labor Review*[3] concluded strikingly that employed American adults have had, as a total population *no* net gain in their leisure over the 30-year period following World War II. Whatever changes have occurred have apparently stemmed from shifts in the composition of the labor force. A recent report by Louis Harris Associates, the national survey organization, suggests that for some groups in society, the amount of available leisure has actually declined in recent years. Sebastian de Grazia[4] and other political scientists or economists have also pointed out that the availability of leisure depends greatly on one's socioeconomic class—with upper-class individuals, such as successful professionals or company officials, working extremely long hours, and white- or blue-collar workers having much shorter work weeks, while those at the lowest rung of the socioeconomic ladder, the poor, are only marginally employed, and have the greatest amounts of leisure.

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*J. B. Nash Lecture, Boston, Massachusetts, April 16th, 1981, AAHPERD/AALR convention.

[1] "Big Changes in How People Live." *U.S. News and World Report.* Jan. 16th, 1978, p. 12.

[2] Best, Freo (National Manpower Commission), cited in Jonathan Wolmen, "The Future of Working: Less of It for More of Us." *Philadelphia Inquirer*, Sept., 3rd, 1978a, p. 1-e.

So the first myth that we must debunk about the new leisure is that discretionary time has been and continues to be on a sharp upswing, and that it is equally available to all.

A related issue has to do with its *desirability*. We all want leisure. Or do we? Our assumption has generally been that with the growing appreciation of its values, workers will continue to fight for more free time or earlier retirement, if necessary, at the sacrifice of other benefits, such as monetary ones.

The reality, of course, is that retirement, which was viewed for many years as an immensely desirable goal—a pot of gold at the end of years of drudgery—is today feared and resisted by many employees. Over the past few years, there have been vigorous agitation, lawsuits, and successful legislation designed to do away with compulsory retirement at age 65, for example. New personnel policies in many government agencies and businesses either postpone retirement or make it voluntary.

This is not to suggest that retirement is universally feared and resisted. For many it is still a desirable goal. But for many others, the chief virtue of early retirement seems to be that it permits the individual to retire on a pension, and then immediately go to work on a second job--without even a relaxed breathing space.

Leisure Today?

Less Awareness/Concern. It seems apparent that there is significantly less awareness and concern about leisure today, in the mass media, in writings by social scientists, or in the statements of government officials, than was the case several decades ago. In the past, statesmen and scholars alike, including several presidents, spoke out vigorously about the new leisure and its challenges. During the great Depression of the 1930s, the federal government mounted a great effort to provide enriched recreational facilities and programs for the people, and leisure was clearly identified by important government officials like Edward Lindeman as a major public concern.

More recently, few government leaders have taken such attack. Typically, recent presidents have spoken out strongly in favor of the work ethic. In part, this has happened simply because the work ethic itself has come under fire.

A number of major studies have demonstrated that we no longer give unquestioning allegiance to work as we once did. Studies by Yankelovich[5] and others of American college youth in the 1960s and 1970s have shown them increasingly resistant to middle-class, establishment values, and eager to find work that was enriching and fulfilling—not simply time sold for money. A growing number of workers, according to the National Commission for Manpower policy,[6] are apparently willing to exchange their earnings for more free time, with job-sharing and flextime key examples of job scheduling that permits large bulks of free time for leisure involvement.

Greater Pursuit of Fun. There appears to be a considerably greater number of people—particularly young people—who have dedicated their lives to the pursuit of fun, either such sensation-seeking, high-risk activities as skiing, surfing, hang-gliding, swamp-buggy racing, or sky-diving, or a host of hobbies and specialized interests ranging from folk music and dance, to backpacking, tailgating at professional football games, crafts, or body-building.

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[3] Owen, John D. "Work Weeks and Leisure: an Analysis of Trends, 1948–1975." *Monthly Labor Review*, 1976, pp. 3–7.

[4] de Grazia, Sebastian. *Of Time, Work and Leisure*. New York: Twentieth Century Fund, 1962, p. 79

[5] Yankelovich, Daniel. "The New Psychological Contracts at Work." *Psychology Today 11*:46–50.

[6] Best, Freo, 1978, p. 1-e.

Despite this trend, however, few would question that we are still a work-oriented society, and that employment, with its economic rewards, security, structure, and status, is a far more important aspect of life than leisure, for the great bulk of the population. The argument has been made by a number of social scientists that leisure values have literally supplanted work values in modern society. There is little evidence to support this view . . . and studies by John Kelly[7] and others suggest that leisure does *not* serve to compensate for the lack of work satisfaction.

Recreational Industry. Another widely-held view of leisure today is that it has made possible the growth of an immense recreational establishment in modern society. Without question, every area of recreational participation, including travel and tourism, sports and outdoor recreation, cultural involvement, hobbies and social programs, has expanded dramatically over the past thirty years. Today, we spend approximately $200 billion a year on recreational activities and products, and statistics of attendance and involvement continue to grow. This has led to the growth of the recreation profession itself, with millions of individuals employed either directly or in support roles, in the provision of leisure programs. Linked to the expansion of recreation participation and employment has been the development of hundreds of college and university programs of professional preparation in parks, recreation, and leisure studies, and the merging of separate professional societies into national organizations representing both practitioner and lay interests in recreation and leisure.

However, even this optimistic picture of the recreation field and professional development must be critically examined. Particularly within the voluntary, non-profit and government sectors of organized recreation service, there have been sharp cutbacks in funding, programming, and maintenance in recent years. The recreation and park systems of such older, northern cities as Detroit, Cleveland, New York, Philadelphia, or Newark, have seriously deteriorated in the 1970s. Other agencies, like the National Park Service or many state recreation and park commissions have been forced to consolidate their programs and cut back on operations during the same period.

As far as the growth of the recreation profession is concerned, while it clearly is far stronger as a distinct career field than it was 20 or 30 years ago, it still suffers from lack of public awareness and support. Studies by Henkel and Godbey[8] have shown that a high proportion of public, municipal, or county positions in this field do not require specialized backgrounds of academic preparation in what should be professional-level jobs. Similarly, while accreditation, certification, and registration plans have been initiated on federal and state levels, progress has been slow and grudging, in obtaining support for these efforts to upgrade the recreation field.

Coming to Grips with Other Leisure Concerns

So the picture is a mixed one, on many levels. There are several other contradictions inherent in the new leisure; let me describe these.

On the one hand, the recent growth of interest in health and fitness has obviously led to dramatically expanded interest in active games and sports, dance, jogging and running, and similar activities, as well as other leisure-related involvements concerned with stress-reduction, good nutrition, and the whole area of "wellness," as a positive lifestyle concept. Yet, despite this popular preoccupation with exercise and fitness, the most popular leisure activity of all, in terms of time spent, continues to be watching television. If anything, with the growth of cable TV, home devices like BetaMax and other technological or TV-marketing strategies, this spectator-oriented pursuit (shades of

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[7] Kelly, John R. "Leisure Decisions: Exploring Extrinisic and Role-related Orientations." *Society and Leisure* 4: 45–61.

[8] Henkel, Donald, and Godbey, Geoffrey. *Parks, Recreation and Leisure Services Employment in the Public Sector: Status.* Arlington, VA: National Recreation and Park Association, 1977.

J. B. Nash's *Spectatoritis)*[9] threatens to consume ever greater amounts of our leisure.

A related contradiction exists in terms of the contrast between the humanistic and holistic approach to leisure, and some of the most popular ways in which people actually spend their free time. On the one hand, millions of individuals are seeking self-actualization and personality development in creative and desirable ways, through their leisure. On the other hand, such pursuits as gambling, drug and alcohol abuse, commercialized sex and pornography, and violence in the media, have gained, if anything, fuller public acceptance than ever before, and undoubtedly consume even greater portions of our free time as a nation. The contradiction, of course, is that both approaches to leisure—the humanistic one enhancing and enriching the human spirit, and the other cheapening and degrading it, can exist side by side.

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A positive note is that we have come to increasingly recognize the value of recreation in serving the physically and mentally disabled, and other special populations in our society. Federal and state grants have supported ongoing programs, and we have moved rapidly to develop specialists in therapeutic recreation, and to remove architectural barriers that prevent the handicapped from participating.

Yet at the same time, the reality is that we are serving only a minute fraction of the special populations in our society with needed leisure programs—perhaps 10 or 15 percent, according to John Nesbitt[10]—and that we have taken pitifully few steps to integrate the disabled within the mainstream of community recreational activities.

While there has been a strong effort to upgrade recreation as a professional field of career service, as indicated earlier, too often hiring tends to be treated as a political football, and standards in the field are widely ignored. Only a handful of college and university departments of professional preparation have sought and been granted accreditation by the National Council on Accreditation in recreation and parks. With respect to scholarship, there is certainly a growing body of research literature in recreation and leisure, and we recently witnessed the establishment of a new Academy of Leisure Sciences. Yet, even here, far too much leisure research is generated by scholars in other disciplines and far too little by recreation and park practitioners and educators themselves. There continues to be a serious gap between the published research findings in recreation and leisure, and the applied, practical concerns of professionals throughout the field.

Recognizing all these contradictions and reservations, it is still important to stress that our awareness and understanding of leisure as a human experience has become far more advanced in recent years. We have a much fuller understanding, for example, of the antecedents and dimensions of leisure values and behaviors, and of their impact on such diverse areas of concern as family and marital relationships, environmental problems, or regional economic development.

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[9] Nash, J. B. *Spectatoritis.* New York: Holston House, Sears Publishing Co., 1932.

[10] Nesbitt, John A. "The 1980s: Recreation a Reality for All." *Education Unlimited.* Boothwyn, PA: Educational Resources Center, June, 1979, p. 2.

There has been fresh, recent support for leisure education with a significant curriculum development project carried out by a National Recreation and Park Association team, funded by the Lilly Foundation. Leisure counseling appears to be gaining new momentum, not just for the disabled, but for the general populations as well.

The protection and restoration of our land and water resources, which had suffered greatly from overuse and pollution, was given major impetus by the federal government, following the Outdoor Recreation Resources Review Commission report of the early 1960s. Open space, wild rivers and trails, and historic and scenic resources have all been helped materially.

On another level, we are coming to increasingly recognize that it is not so much the quantity of the leisure experience, as the quality, that counts. Until recently, every national or state park agency sought to attract tourists by the millions, with the implicit understanding that the graph had to keep climbing, year by year, and that the key slogan was "big is better." Today, in an era of limits, we are recognizing that simple, close-to-home, self-generated leisure activities are often the best—and certainly the most intelligent, in terms of energy conservation. Some states, like Oregon and Colorado, are no longer actively encouraging visitors and tourists, but are seeking to save their precious land and water resources for their own residents.

There has been an increasingly strong acceptance of a humanistic approach to sports competition and participation, both in community and school or college sports. We have, by the millions, reexamined our traditional values with respect to winning and losing, and the New Games movement, intergenerational, co-recreational, and other forms of truly recreational sports have emerged as a result.

Given These Changes—What Is Next?

These are signs of desirable change, in our approach to the new leisure. But where do we go from here? How can we truly come to grips with the use of discretionary time in our changing society, so that there is a more widely-shared view of what leisure can do and should be, in the years ahead?

- We need to help leisure become something that people will not fear, misuse, or reject, as in the case of the millions who have resisted retirement, but that they will welcome avidly, because they have learned to treasure and enjoy it throughout the earlier decades of their lives.

We need to help leisure become something that people will not fear, misuse, or reject . . .

- We need, ideally, to have a more carefully planned and coordinated provision of organized recreation facilities and services in our cities large and small, with sponsors of every type working together to ensure that the leisure opportunity system is as rich, diversified, and available as possible, for people of all economic or interest levels.
- We need to be able to recognize and meet the great range of leisure interests and skills that exist, from the fiercely independent mountain climber or backpacker who does not want to be organized, directed, or controlled, to the mentally retarded young adult who welcomes a carefully conceived and nurtured social program to enrich his or her life, and make it happier.

The Challenge. There's the challenge, then, for those of us in education or in any other leisure-oriented profession—to help the new leisure of the 1980s and beyond, become as full an opportunity as possible, for both individual growth and self-realization, and for community betterment.

Through our joint efforts, the American people, young and old, must be helped to better understand and support such efforts.

Reference

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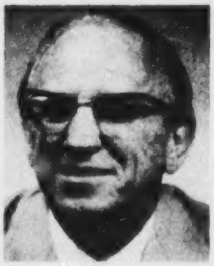

Name: Allen V. Sapora

Born: Renovo, Pennsylvania
December 23rd, 1916

Raised: I spent my first 18 years in Renovo, Pennsylvania. Before coming to the University of Illinois in 1934, I worked for four years in Astoria, Long Island to earn money for college and to help my older brothers who were attending college. I have lived in Champaign, Illinois since coming to the University, with the exception of two years spent at the University of Michigan while working on a doctorate, and five years of military service in Europe during World War II.

Family: My parents were of Hungarian ancestry and came to the United States on their honeymoon in 1900. They raised seven boys and one girl. Our family was poor in dollars but rich in love. All of the children achieved a measure of success after working to gain their higher education. I was further blessed with a loving family after Myrtle and I were married in 1948. Philip (born in 1938) is my stepson, and we have a daughter born in 1949 and a son in 1960. (Every eleven years!) Myrtle is a homemaker and an active volunteer in several civic organizations.

Education:

1930 Renovo High School, Renovo, Pennsylvania.
1938 B.S., Education/Physical Education. Minor in Political Science, University of Illinois.
1940 M.S., Education/Physical Education. Minor in Political Science, University of Illinois.
1952 Ph.D., Education/Physical Education, University of Michigan. Minors in Public Administration and Planning. Dissertation: "The Contribution of Joseph Lee to the Play and Recreation Movement in the United States."

Colour: During my early years I spent much time fishing, hunting, and exploring in the mountainous areas around Renovo, Pennsylvania. I have always had a compelling interest in sports. In high school I was captain of the football and basketball teams, but my size precluded these sports in college. My older brother, Joe, had been a national intercollegiate wrestling champion. I took up that sport at the University of Illinois and later also became a national champion. We were the first brothers to achieve that goal. I had been interested in recreation leadership since my four years of work on the Hellgate playground in Astoria, but at that time there was no specific career preparation in the field. My course work, emphasizing public administration, my park and playground experiences, and five years of diverse administrative experience in the Physical Training and Special Services of the U.S. Army, helped to shape my future career. After the war I rejoined the staff of the University of Illinois and in 1948, established a B.S. degree in Recreation. Later, with Professor Charles K. Brightbill, our objective was finally reached—a B.S., M.S., and Ph.D. in Recreation and Park Administration. This was further enhanced in 1966 with the establishment of the Office of Recreation and Park Resources, and in 1967, with the Leisure Behavior Research Laboratory.

My profession has been a great source of satisfaction to me. I am proud to have been associated over the years with so many fine men and women who are dedicated to improving the quality of life through teaching, research, and service.

Professional Experience:

1930–32 Playground Leader, Hellgate playground, Astoria, Long Island, New York. Playground Supervisor, 1932–34.
1935–Summer Recreation Supervisor, Harbor Point, Michigan.
1938–40 Graduate Assistant Teacher in Physical Education, University of Illinois, Urbana-Champaign; Supervisor, Urbana Park District, Urbana, Illinois.
1941–43 Special Service Officer, 88th Infantry Division, Muskogee, Oklahoma.
1943–45 Special Service and Physical Training Officer. 17th Airborne Division, England, France, Germany.
1945–46 Director, Coordinated Sports Program for all U.S. Armed Forces in Europe; Director of Inter-Allied European Sports Program Championships (Lt. Colonel).
1946–51 Head, Recreation Curriculum, University of Illinois, Champaign, Illinois.
1951 Summer Program Coordinator, Alameda Recreation Department, Alameda, California.
1952 Visiting Professor, University of Wisconsin, Madison, Wisconsin (summer).
1952–66 Professor of Recreation and Park Administration, University of Illinois; Professor, Graduate College and Director, Department Research.
1966–73 Head, Department of Recreation and Park Administration, University of Illinois, Urbana-Champaign, Illinois.
1973–74 Acting Dean, College of Applied Life Studies, University of Illinois.
1974–77 Professor of Leisure Studies, University of Illinois.
1977–81 Professor Emeritus (retired), Leisure Studies, University of Illinois.
1981–83 Acting Dean, College of Applied Life Studies, University of Illinois.
1983 Professor Emeritus, Leisure Studies, University of Illinois.

PROFESSIONAL ASSOCIATION LEADERSHIP:

It was difficult to convince university officials in 1947 that a B.S. degree in recreation was a legitimate addition to the curriculum of a prestigious institution such as the University of Illinois. This achievement was one of my greatest satisfactions. It was gratifying to promote student interest in this relatively unknown profession, develop an adequate curriculum, provide challenges to attract capable faculty, initiate research programs, and promote recreation and park programs throughout the State of Illinois during the growth period of recreation and parks from 1950 to 1970.

Serving as president of the Illinois Park and Recreation Society provided an opportunity to influence the development of professional standards in the state. Working with AAHPER, AALR, NRPA, and other professional organizations, and serving as president of SPRE and vice-president of NRPA, provided challenging national leadership opportunities. And now as a member of the Executive Committee, International Commission for Advancement of Leisure Leadership of the World Leisure and Recreation Association, I see new and exciting challenges for the future.

CURRENT COMMENT:

A feeling of well-being is the result of a complex of activities, influences, and relationships. These include satisfaction in work and home life, adequate economic conditions, lack of boredom, and the confidence to face the world with enthusiasm. A person is thus able to make reasonable decisions in life and contribute to his own self-fulfillment and to that of other individuals and society in general. This balance is dependent upon societal determinants such as group associations, family, local customs, habits, cultural mores, and environmental conditions.

I believe our complex society has reached a point that it now, more than ever, needs a system of organized lesiure services that complement the informal and private means of achieving mental and physical balance. Briefly defined, a system of leisure services has as its major objective the establishment of those unique services and facilities that provide opportunities and leadership for people of all ages in all segments of the population to engage in a wide variety of informal, voluntary, and satisfying leisure experiences. These are provided through public, private, or voluntary groups and agencies.

Each society must develop its own leisure system to meet its unique needs. Such a system does not come about by chance; it is an integral part of any overall community master plan. The system must be managed and supervised by leaders in the recreation and park profession who understand the true essence and concept of leisure. The profession will survive if its leaders serve as catalysts, innovators, motivators, and educators within the broad scope of our community leisure services systems.

3

A VIEW OF THE PAST— A BRIDGE TO THE FUTURE*

Allen V. Sapora

Bridging Time

It has been over fifty years ago that I began my first job as a full-time playground leader in Long Island, New York. A lot of water has gone under the bridge since that time. The reason I was hired was because a number of bridges had been built in the park and recreation field beginning in 1900 by Joseph Lee, Jane Addams, J. B. Nash, and many, many other humanitarians. These people conceived the idea in the first place that something like playgrounds and community centers should be built, then proceeded to develop constructive ideas about how to finance and operate them effectively. Like bridges that are built to allow people to move forward over difficult and dangerous obstacles, these pioneers built the first bridges that established the park and recreation movement.

It is *not* my intention today to glorify the past. Neither am I going to bore you with nostalgic reminiscences of the accomplishments of the past leaders of the park and recreation movement in the United States. Rather I'd like to discuss with you some of the basic principles, concepts, and ideas that are a product of our past experience that I feel have value for building our bridges in parks and recreation in the future. Tremendous changes tave taken place in our field in the past fifty years and new skills and knowledges have continually been required. I have been "retreaded" so many times trying to keep up with changes that my sidewalls are about to blow out. One more retread for me and—BOOM. Too many times the older generation tends to talk down to the younger group, but I look up to the young people and the experienced leaders in the profession as a part of the great future of our field—those who will bridge the gap between the past and the volatile future—and whose sidewalls are in much better shape than mine.

The Future. What about the future? How much should we be concerned with the past when considering our future? It has been said that if one ignores history one has only to make the same mistakes our predecessors have made.

I think we should realize, however, that we simply cannot accurately predict the future. The futurists who specialize in these predictions admit this, despite the fact that they have more techniques now than ever before to anticipate changing needs.[1] One of the acknowledged constants of the future is its unpredictability. Not only do events in our own country trigger chain reactions that cause disruptive changes, but now what happens in literally all parts of the world can almost instantly effect our daily lives. Three months ago who would have predicted the President of the United States would be asking the entire world to boycott the

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*J. B. Nash Lecture, Detroit, Michigan, April 13th, 1980, AAHPERD/AALR convention.

[1] *Futures Conditional.* "How Can We Predict the Future." February, 1973, pp. 1–3.

Olympics in Moscow, and Illinois farmers would be hard-pressed to find markets for their corn, even making alcohol out of corn to operate their machinery. Change is so rapid in the modern world that the person who says something cannot be done is interrupted by someone who is already doing it.

But neither is it logical that we operate without some consideration of the needs of the future. Physical and technological scientists have been successful in predicting changes long before these changes affect the industrial system. Social scientists, and particularly leisure scientists, are perhaps the least successful in predicting human social needs that become a reality as a result of the well-predicted technological advances. But we must not be discouraged because the realization of the need for social planning and prediction is greater now than ever before. Political decision-makers are ready to listen if we have something viable to contribute.

Glasser[2] suggests three approaches to consider in dealing with the future.

1. *Evolving Reactive Mode.* We can allow influences to mold attitudes and directions toward leisure behavior with complete freedom of individual action and little or no governmental or group action and controls. In a sense this is leadership without responsibility and most reaction to what happens rather than action based on some logical anticipation of events. This idea in recreation is very popular now. Eliminate public services, leave all services to private and voluntary agencies—and of course save tax money. One has only to review our early industrial history to see that this system does not provide for the basic recreation programs and services long ago considered an essential element of the master plan of every community.

2. *Socialistic Mode.* We could try in the United States to construct, through a massive system of public "persuasion," a general pattern of leisure activities and behaviors and maintain a consensus of approved identity for people to emulate. This develops broad "most-favored" leisure activities, is highly goal-centered, sharply compromises the individual's freedom of choice, and maintains that the primary responsibility of the individual is to meet the group goals of society. This is the socialist system. After observing and studying it in several socialist countries, I feel certain their approach to guide the leisure movement would not work in this country; neither is it working well in socialist countries.

3. *Proactive/Creative Mode.* We can proceed to develop what might be termed a constructive or creative futurology. We must predict as well as we can the needs of the immediate future and yet not lose sight of the potential value of dreaming at the level of science fiction. The leisure leader must be flexible and educated for and capable of dealing with the complexities that occur in our rapidly changing society. It is crucial that leisure leaders have the ability to creatively plan and act upon situations as they evolve within the daily dynamics of the leisure services system. And this does not refer to only administrators, but to all the employed individuals within the system in concert with the lay citizens for and with whom leisure services are provided. Thus the most important factor in the equation of the future is the way leisure leaders will respond to the changing world—this is the intangible that will become the dominant reality in building the bridges for our leisure system of the future.

The history of the park and recreation movement in the United States is well known. Like every other system of public and private service, the leisure system is searching out its new role in our very rapidly changing world. I have observed in Western Europe, Japan, and other parts of the world that people are now beginning to establish in public recreation services what we have been building since 1930. The Ministers of Culture in Europe, the decision-makers in social services policy, describe their present situation as a "culture crisis."[3] They are struggling to find ways to develop a leisure services system that will take them out of the old private, aristocratic pattern into a combined public and private structure providing leisure opportunities for all the people. We in the United States are fortunate to have a well-developed leisure services system here. Yet we too have an urgent need to look at how we will move from leisure in a structured past to a more dynamic, changing age in post-industrial society. In this chapter it is not possible to deal with all the bridges of the past that can be a steadying influence in dealing with developing our leisure services system in the future. I wish to relate, among several that could be selected, some briefly stated basic examples of these past-future relationships. While they are not in a priority order they are representative of our challenge and include:

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[2] Glasser, Ralph. "Patterns of Community and How They Can Survive Progress." *The Net and the Quest.* New York: Pica Press, 1977, p. 13.

[3] Simpson, J. A. *Towards Cultural Democracy.* Strasbourg, France: Council of Europe, 1976, pp. 33–4.

- the meaning of "future leisure";
- the planning process;
- cultural stability through leisure;
- "Where the action is . . .";
- education for leisure;
- leisure and privatism—who serves the less fortunate/able?;
- the professional-lay leadership mix.

These are parts of the fabric of society which when woven together hopefully will not only provide a societal blanket (functional benefits) but also the quality and uplifting stimulation (aesthetic benefits) which will aid in future deliberations.

1. *The Meaning of Leisure in Future Society.* Predictions for the new horizons for leisure that have been made in the past will be helpful in establishing the conceptual bases and values of leisure in the future post-industrial society. The writings of J. B. Nash[4] and many others could be cited as examples of the sound fundamental principles that underlie the philosophical bases of our present leisure services system. Charles K. Brightbill[5], one of our great leaders in this field, expounded some interesting predictions. He indicated that we would have a "leisure centered society" in our post-industrial world, a lifestyle in which work would have secondary value and leisure would be the core of, rather than the fringe of life. The validity of this concept by Brightbill, and similar assumptions by many others about the overpowering influence of leisure is now in dispute.[6] Since 1966 we have realized more than ever that recreation leaders must contend with work and leisure. Now the work-leisure dichotomy no longer exists. Leisure is not time, or only refreshment or relaxation from work, but a state of being, a condition of the mind, in which the individual has the resources, the opportunity, and the capacity to do those things that contribute most to self-actualization and to the recognition of one's responsibilities and relationships to one's fellow man. Many people find leisure expression during work or in functional, goal-directed activities often looked upon in the past as work, while others now work at what was previously considered play.[7]

Work is, and always will occupy an important role in the cultural pattern. We need to dignify it. The future concept of leisure implies that self-satisfaction, a feeling of contribution to society, novelty, risk-taking, team play, creativity, and an attitude of leisure can prevail in much of people's work. In post-industrial society, work and leisure will be but phases of one meaningful whole, and will share in promotion of self-development rather than be considered antithetical in their influence upon personal values in life.

> *In post-industrial society, work and leisure will be but phases of one meaningful whole, and will share in promotion of self-development rather than be considered antithetical in their influence upon personal values in life.*

The futuristic concept of the meaning of leisure has broad implications for the scope of the field of leisure services. To some, like Dumazedier[8] and others, it makes the field of leisure studies undefinable—too broad. We should, they say, concern ourselves only with those things that are the concern of people when they are completely free, outside of work, if this condition can be described. I feel this is the philosophy of the past. In the dynamic society of the future these relationships will be ever-changing in a highly technological society. All leisure expression cannot be isolated as it has been in the past. What directions these relationships will take cannot be predicted now. The ability of the leisure leader to react to the changing needs of people within these dimensions will, as indicated earlier, be the key to the scope of the leisure services field in the future.

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[4] Nash, Jay B. *Philosophy of Leisure and Recreation.* Dubuque, IA: William C. Brown, 1953.

[5] Brightbill, C. K. *Education for Leisure-centered Living.* Harrisburg, PA: The Stockpole Company, 1966.

[6] Sessoms, H. Douglas. "Human Values in a Leisure Society." In *Highlights, 1970 Congress for Recreation and Parks.* Washington, DC: National Park and Recreation Association, 1970, pp. 138–48.

[7] Sapora, Allen V. "Modern Concepts of Leisure." *Illinois Parks and Recreation.* May–June, 1975, pp. 24–6.

[8] Dumazedier, Joffre. *The Sociology of Leisure.* Amsterdam, The Netherlands: Elsevier, 1974.

2. *The Planning Process in Leisure Services for the Future.* There have been examples of outstanding planning in the past, but new and more sturdy bridges in planning need to be built in the future in the face of increased recreation needs and reduced land, water, and other natural resources. Why have we not developed coordinated national and state plans for leisure services? From my own experience I see some very distinct reasons:

a. Many people think it is unnecessary to plan or organize play and recreation activities. These ought to "just grow out of the spontaneous action of people."

b. Land and property owners in a competitive, free-market system vigorously resist the holding of land and property for common use by all. In Illinois, for example, 94% of the land is privately owned, and state land use legislation is categorically opposed. The landowner wishes to retain the right and responsibility to develop the economy and the production involved.

c. The fear of domination by central government; the feeling that an effective relationship cannot be developed once local planning controls are lost to a higher level of government.

Rather than consider leisure services planning in the light of the above relationships, I prefer to look at it in a more holistic way. This must involve a climate that encourages dialogue between people with different interests and, through research and analysis, establish substantive data upon which to make logical decisions. It involves the social interaction between three societal groups that will become more sharply identified in the future—the producers, the non-economic users, and the preservers.[9]

The *producers* are those persons who look at land and other resources as vital to economic production and survival of society. Without production there is no basis for life. Production involves the use of human resources, farm land, and the altering of natural resources and the environment for housing, transportation, food production, industry, mining, and many other activities that involve the production of economic worth or the provision of needed services.

The *non-economic users* are interested in the uses of land and space that relate to cultural, sport, recreational activities, and services. They press for reservation of common lands for public parks and natural life sanctuaries, for athletic fields, playgrounds, buildings and resources to provide for the cultural arts, and a myriad of other leisure-oriented activities of society.

The *preservers* have a very strong interest in preventing the agricultural and industrial uses of land and resources that tend to reduce the quality of life. They champion the preservation of non-renewable resources and advocate limitations upon economic and industrial activities that affect the environment and have potential to destroy natural life and society itself. The preservers remind us that we must somehow provide a way of making a living but also at the same time maintain a way of living a quality life.

There are also sharp differences in the interests of persons within these three major groups that are competitive and set off chain reactions. For example, Illinois has tremendous coal reserves that lie under some of the richest and most productive farmland in the world. Industry wants more coal and more land to expand; there is also a need of land for housing and the development of urban areas. If the land is mined, it is usually strip-mined. The State of Illinois recently passed a law that requires mining operators to return strip-mined land to its original condition. Some real estate developers wish to use abandoned strip-mined areas for the development of housing complexes, utilizing the small lakes that remain after the mining to create desirable water-oriented living areas that are in demand in Illinois. They want exceptions made to the strip-mining law. Also developers of recreation enterprises wish to use strip-mine areas to develop commercial recreation areas.

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[9] Kelly, John R. "Leisure Resources and Social Development." Paper presented at the Research Committee on Leisure and Culture, World Congress of Sociology, Uppsala, Sweden, August, 1978.

Last but not least, the farmers say Illinois farm land cannot be duplicated and it is impossible and impractical to try to return the land to its original form after mining. They point not only to the critical need for food production, but to the newly developed industry in Illinois involving the production of alcohol from corn to make gasahol.[10] One could probably use a similar set of circumstances to draw a scenerio about socioeconomic relationships anywhere in this country.

Social interaction through full participation by people will be paramount in developing effective leisure systems of the future. It is people that plan. What factors will be predominant in these interactions in the future can hardly be predicted too far in advance. Again it is the responsibility of the leisure services professional to be innovative, resourceful, and capable of recognizing when professional planning help is needed, to have sufficient understanding of the planning process, and to provide the best climate for social interaction between professionals and lay citizens. From this base of understanding the new bridges of planning for leisure services in the future can be built.

3. *Leisure Services as a Source of Cultural Stability.* I am convinced that leisure services in the past have contributed significantly to the cultural stability of our society. The measure of gain and loss in the quality of life in our industrial society is now being very seriously questioned. Many say we have lost our cultural stability. How devastating has technology been in disrupting our culture? Have changes been so rapid and shocking that it has been impossible for our traditional cultural and moral codes to deal with them? The complexities of industrialization, the psycho-social-economic insecurity of the individual, urban congestion, decreasing cohesion of family life, and worldwide energy crises have caused what Glasser,[11] the English sociologist, calls the "existential vacuum." Have we purchased materialistic development at the price of almost total destruction of our traditional culture?

In view of these changes, culture, leisure, and the concept of value have taken on new meanings. We must face the fact that critical change in society triggers value changes. When the experiences of the new generation change drastically, young people use these experiences as a yardstick to test how relevant the old values are in meeting new needs, and how relevant are the new values being transmitted to them. In the future, value-transmitting individuals and agencies must provide logical answers to new needs; if they fall short of explaining and providing new meaning to new experiences, the younger generation will cut loose on its own. The result is the generation gap, social disorganization, and many of the confusing socio-cultural patterns we see today.

It is in the areas of cultural transmission and stability that leisure leaders can make one of their greatest contributions. Leisure activities, in view of their positive and informal nature, are unique as a media for value transmission. Recreation leaders, cultural arts teachers, animators, counselors, sports leaders, and others who have informal, personal, and influential contacts are often more successful in establishing lasting cultural values than are employers, formal school teachers, religious leaders, and others. John Gardner points out these relationships clearly:

In the areas of cultural transmission and stability, leisure leaders can make one of their greatest contributions. Leisure activities are unique as a media for value transmission.

> *"Young people do not assimilate the values of their group by learning words (like truth, justice, etc.) and their definitions. They learn attitudes,*

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[10] Sapora, Allen V. "Social Interaction in Planning for Leisure, Sport and Recreation." Paper presented at the International Symposium on Research in Sport and Recreation, University of Stellenbosch, South Africa, 1979.

[11] Glasser, 1977, p. 13.

> *habits, and ways of judging. They learn these in intensely personal transactions with their immediate family or associates. They learn them in the routines and crises of living, but they also learn them through songs, stories, drama, and games. They do not learn ethical principles; they emulate ethical (or unethical) people. They do not analyze or list the attitudes they wish to develop; they identify with people who seem to them to have these attributes. That is why young people need models, both in their imaginative life and in the environment, models of what man at his best can be."*[12]

Social scientists throughout the world have made new advances in the systematic study of people's perceptions of culture and leisure services and the effect of these services on the quality of life. But as yet the field is largely unexplored. The psychological well-being of the individual and the quality of life include such complex variables that it has been extremely difficult to develop unquestionable evidence of causal relationships and specific effects of leisure activities and services. Yet the need for, and value of, cultural and leisure activities was recognized as an urgent international problem of high priority at *HABITAT*, the United Nations Conference on Human Settlements at Vancouver, Canada in 1976. The recommendation C.18 summarizes the value of leisure services:

> *"As our cities continue to grow, there is an increasingly important basic human need to be provided for, in physical, mental and spiritual benefits to be derived from leisure and recreation. Leisure well used in constructive recreation is basic to the self-fulfillment and life enrichment of the individual, strengthening the social stability of human settlements, both urban and rural, through the family, the community and the nation. Providing opportunities for the pursuit of leisure and recreation in human settlements improves the quality of life."*[13]

These questions for future leisure leaders—will your generation hold the moral and ethical trust that is positive—and not degenerative—and be designed for individual self-actualization and a better social order for human interaction? Will it design, from the experience of the past, leisure opportunities that will help build the cultural, moral, and ethical fabric of our society in the future? The contribution to be made through leisure services is undeniable. It remains as a tremendous challenge, which must include a balance between the values of the past and the unpredictable values of the future.

4. *Attention to Where the Leisure Services Action Is.* In the past our professionals in leisure services systems have concentrated mainly on public service, with only little attention, and often an antipathy toward informal, private, and commercial recreation. Research overwhelmingly shows that family and home relationships, informal gatherings in public places, and mass recreation provide the leisure environment most people prefer. These facts were brought home to me more specifically in a study in Illinois.[14] I discovered there are over 41,000 not-for-profit agencies in Illinois, and a conservative estimate is that over half of them provide some type of recreation service; there are 80,099 separate establishments in the state directly involved in every conceivable type of private recreation operation, with 867,098 full-time employees and an annual payroll of $4,555,955. This actually dwarfs the total operations of the public park and recreation systems in the state.

Research overwhelmingly shows that family and home relationships, informal gatherings in public places, and mass recreation provide the leisure environment most people prefer.

Our attention in the past to informal, private, and commercial leisure services has been very limited. In some quarters among professional leaders there has been an inclination to shrink from or even detest any connection with this massive part of our leisure services system. Although our experience in the past has been very limited, we should build some bridges in these areas of leisure services—provide leadership, understand more clearly what positive private and commercial opportunities can be provided and hopefully raise the quality of life in the future.

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[12] Gardner, John. "Moral Decay and Renewal." *Saturday Review of Literature.* December 23rd, 1963, p. 12.

[13] "The Report of the Third Committee, Recommendation C18." *Habitat.* United Nations Conference on Settlements, Vancouver, British Columbia, Canada, 1976.

[14] Sapora, Allen V. *A Comparative Analysis of the Leisure Services Systems in Hungary and Illinois: a Comparative Analysis.* Champaign, IL: Stipes Publishing Company, 1981, p. 18.

5. *Education for Leisure.* Perhaps one of our greatest failures in the past has been our inability to develop an effective program of leisure education at the various age levels. I feel that no function in the field of leisure services, and in those disciplines associated with improving the quality of life, is more important than education for leisure or the use of non-work time. In the future, many people will be employed only part-time or unemployed; others will be unable to adjust to the complexity of the post-industrial society which will constantly demand higher physical ability and intellect. Although leisure education should be carried on as an integral phase of many of our institutions, it is here that the public school can make the greatest contribution. The Leisure Education Advancement Project (LEAP),[15] along with the great strides that have been made in leisure counseling, are beginnings in bridging the gap between our past attempts at leisure education and developing coordinated community-wide programs that exemplify the new culture of the future through physical education, music, art, dance, and other integrated school-community programs and services.

6. *Leisure Services and Privatism.* In the early public park and recreation movement, one of the deep-rooted principles was that all services be kept at a very low cost, and preferably completely free. I recall in the 1930s it was considered unthinkable that one would charge a fee for public park and recreation programs. Then following World War II, on pretense that charging fees would prevent the waste of materials or leadership time, small fees began to be charged. Now many phases of public park and recreation programs require a fee. As pointed out earlier, I believe leisure leaders should become very definitely involved in various phases of commercial recreation, but public services and the private enterprise systems should not be viewed as adversaries but as workable partners. Public leisure services now begin to resemble privatism which is also invading the public school system. The meat-axe approach to cutting property taxes by Proposition 13 in California, and the encouragement of the development of voucher and private school schemes of various types are examples of this trend.

The establishment of public park and recreation services in the early years of the movement responded to the claims that these programs were established to build what people believed should be held in common by all citizens in the United States, and that the expense to meet public recreation, public education, and similar services were an obligation of the entire citizenry. This essentially removed the political props that perpetuated privileged status for family, kin, or social class, and embodied the very fundamentals of our democratic society. These principles were basic to the birth of the public park and recreation movement, a concept from our past that future leaders must consider. Over twenty million individuals in our population are officially classified below the poverty level, and many others have marginal incomes and need public help in securing adequate leisure services.[16] Who shall serve these people? Shall leisure services continue to help eliminate the cruel inequalities of poverty? And will all public services programs help provide the social interaction climate that brings about a positive pluralistic society? These are questions for the future that may be answered with some help from the experiences of the past.

7. *Coordination of Professional-Lay Leadership Efforts.* Having just finished a detailed history of the Society of Park and Recreation Educators (SPRE),[17] and reviewing my long association with AALR and its previous organization under the Alliance, I recall a once-held dream. It was that somehow, some day, all professional and lay organizations in leisure services would be united. The concept is hopeless, and I have come to the conclusion that such an amalgamation is really not desirable. It

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[15] National Recreation and Park Association. *Leisure Service Curriculum (LEAP); Administrative Guidelines to Implement Leisure Education.* 1977.

[16] U.S. Bureau of the Census. *Survey Income and Education.* 1976.

[17] Sapora, Allen V. *Origin and History of the Society of Park and Recreation Educators.* National Recreation and Park Association, 1979.

has been tried before and shown to be counterproductive. Following World War II the socialist countries put all leisure services under federal government control. Elaborate programs were organized around work places and leisure services were planned and delivered according to the so-called system of "democratic centralism." The system was abandoned and decentralized; now even local sports and cultural activities are administered under different governmental groups.

If the history of the past does not disclose anything else it clearly indicates that leisure services cannot be cornered under any one governmental unit or private professional organization. It also discloses that if two or more organizations attempt to provide the same type of services to the same population there is often wasted effort, confusion, and even bitterness between well-meaning and dedicated people. Harold Blake Walker points out that:

> *"We are living in a world in which we cannot afford animosities or hostilities. Our need for each other imposes on us the necessity for working and living in harmony with each other with mutual trust and confidence. When trust evaporates because we are not trustworthy, the foundations of cooperation are eroded and we blunder into conflict. Because we need each other, trust and trustworthiness are imperative."*[18]

Professional and lay leaders in the park and recreation movement will be confronted with more complexities as the determinants of leisure demand change; we have only scratched the surface in developing integrated action among organizations leading the movement. But I do see some progress in the joint national efforts between AALR, NRPA, and the National Community Education Association and other organizations, which has now filtered down to the states. But the future will demand the highest, most effective leadership and coordinated efforts.

Summary

As stated earlier, the most important factor in the equation of the future is the way our leaders will respond to the changing world. Their ability to develop creative prediction and effective responses will be based on three conditions: (1) upon the *quality of applied and basic research* in leisure sciences and related fields which is indispensable to information that will assist in decision-making, knowledge that could not be obtained from day-to-day experience alone; (2) upon the *professional preparation of leaders* capable of serving as catalysts in the dynamic operations sure to come in our future leisure services operations; and (3) the *cultural value system* that is developed along with our political, economic, and social processes.

The bridges to the future will not be easy to build. But I am a perennial optimist. I wish to leave you with an axiom. In planning for the future, we should not worship the past but rather learn from it, not criticize the present but live in it and do something about it, and we should not fear the future but believe in it and work to shape and plan it because we have no other alternative for ourselves and our children.

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[18] Walker, Harold Blake. "We Need Each Other." *Chicago Tribune,* July 29th, 1979, p. 19.

Name: Edith L. Ball

Born: New York City, New York
September 4th, 1905

Raised: I grew up in New York City and attended the public schools in the Bronx and in Elmhurst, Queens, New York.

Family: The family on my father's side dates back to revolutionary times in Ballston Spa, New York. My mother's family came from Alsace-Loraine in the 1840s. As a family of parents and three children, (two girls and one boy) we were encouraged to participate in many activities and to invite friends to our home where parties were planned by the family and enjoyed by all. Our father helped us to learn many sports and to enjoy music and our mother helped us with our parties.

Education:

1923–26	B.S., Teachers College, Columbia, Health and Physical Education.
1926–27	M.A., Teachers College, Columbia, Higher Education.
1931–47	Western Reserve University, Teachers College, American University, part-time graduate work in aesthetics and drama.
1947–53	Ed.D., New York University, Recreation Administration.

Colour: As a student at Teachers College in the 1920s, I was exposed to the philosophy of progressive education and to the leaders in this field, including Thorndike, Kilpatrick, Watson, and many others. This exposure has conditioned my thinking. It gave me a philosophical background based on the uniqueness of each individual and the importance of building programs in relation to individual needs. My first teaching of physical education was in a progressive elementary school that operated on this philosophy; thus, my theoretical background was strengthened by a practical application.

Moving from physical education to recreation in the 30s, I carried this philosophy with me. This philosophy was further enhanced by work with J. B. Nash as a student and colleague. Because of my basic adherence to a philosophy of individuals, I became curious about how other cultures functioned. When the opportunity was available, I travelled to many parts of the world and learned about other cultures firsthand.

Exposure to handicapped persons came first by teaching corrective physical education. Later, work with disabled people in hospitals made me realize that, although the handicapped had similar basic needs as all people, their needs were conditioned by their disability and so were unique to an individual or to a group of individuals. As a professional in the field, I tried to discern how various experiences could be adapted to permit the individual to reach his maximum potential. After finishing my doctorate at NYU, I was able to develop a recreation education program to train personnel for work with handicapped people. My involvement with this program led me deeper and deeper into the therapeutic recreation field and the administration of it. Today that involvement still exists even though I am technically retired. It is a case of retirement from "paid work," but not from the field.

Professional Experience:

1925	Girls Club Leader York Settlement House, New York City.
1926–27	Physical education teacher, Bentley School, New York City. Teacher of Dance, Orange, YWCA. Assistant Instructor, Corrective Physical Education, Teachers College.
1927–29	Assistant Professor, Kent State College, Kent, Ohio.
1929–30	Technical Assistant in Health Education, Teachers College.
1930–31	Director of Physical Education for Women, University of Maryland.
1931–37	Director of Physical Education and Recreation, School of Nursing, Western Reserve University. Included regular teaching and developing recreation programs for students, University Hospital staff, and patients in the hospital.
1937–43	Supervisor of Recreation, WPA Maryland; District Director of Community Services, WPA, Maryland; Director of War Services Activities, WPA Maryland, Delaware and District of Columbia. Included community organization for recreation in 23 counties in Maryland, inservice education, supervision, and administration. Also included developing specialized programs for preschool children, recreation in hospitals and homes, as well as work projects of many kinds, development of toy libraries, adult education programs, and, in the later years organization of recreation for military personnel.
1943	Employee Counselor, War Department. Included organization of recreation programs, counseling on housing and finances, and organization of employee services.
1943–47	Assistant Director and then Director of Recreation and Education, Office of Residence Halls, Washington, D.C. Included organization and operation of programs in four recreation buildings and eighteen residences at different locations, for women government workers and their friends.
1947–50	Executive Director, Stuyvesant Neighborhouse House, New York City. Included operation of full settlement house program for a membership of about 1500 people, and operation of a camp.
1950–73	Instructor, Assistant Professor, Associate Professor, Professor, School of Education, New York University. Chair, Department of Leisure Studies.

1969	Adjunct Professor, Oregon State University.
1973	Professor Emeritus, New York University.
1973–83	Consultant/Lecturer, George Washington University, Washington, D.C.

PROFESSIONAL ASSOCIATION LEADERSHIP:

From the time that I graduated from Teachers College in 1926 until today, I have belonged to professional organizations related to the field of physical education, health and recreation, and education. My first leadership relationships were as a committee member. Then I assumed additional responsibility as a committee chair and later as an officer. As national vice-president of Pi Lambda Theta, an educational honor society, I served as program chair for one biennial and planned and carried out the biennial conference.

In 1945, I became president of the D.C. Recreation Workers Association, and in 1946, vice-president of the D.C. Association for HPER. Between 1950 and 1960, I was chair of Eastern District, AAHPER Voluntary Agency Section; president, Metropolitan NY Recreation Society; on the Executive committee of the NY State Society; chair, Hospital Section, ARS; chair, Educators Section, ARS; and on NY State Recreation Society Board of Examiners for Voluntary Registration. Between 1960 and 1975, I held four offices in ARS becoming president in 1962. I was vice-chair of the Merger Committee under Luther Gulick in 1964. Between 1965 and 1975 I served on the NRPA Board of Trustees and am now an emeritus member of that Board.

Since 1975 I have become active in the Arizona Recreation and Park Association where I now live. I was also elected to the NTRS Board of Directors for a three-year term and am currently chair of the Budget Committee of NTRS; and also am on the Advisory Committee for the Therapeutic Recreation Journal.

Since 1975 I have also been the recipient of awards for distinguished service from AAHPER and Arizona State Society. In addition I received the Ernest O. Melby Award from New York University for distinguished service in human relations. I am also a founding member of the Academy of Leisure Sciences and the Academy of Park and Recreation Administration.

CURRENT COMMENT:

During the year from 1950 to the present, I have been involved with community groups (too numerous to mention), promoting recreation and leisure programs for people. In addition I have published articles, monographs, and books related to the field. Today, part of my involvement in recreation and leisure is through writing, teaching, and maintaining an active role in professional and community organizations. I hope, that, as long as I live, I shall be able to contribute to the quality of community living for people by helping them to achieve that quality through a variety of leisure experiences commensurate with their capacity.

4

RECREATION PROSPECTS*

Edith L. Ball

J. B. Nash—Personal Insights

J. B. Nash influenced my professional life from the time when I heard him first speak at an AAHPER convention in 1924. I was a young student at Teachers College, Columbia. He spoke on leisureliness in living and used the phrase, "to sit loose." He discussed the need to balance tension with relaxation (physically, mentally, and emotionally), and to constantly seek new goals, if the individual's potential for creativity and productivity were to be achieved. He lived that philosophy, and helped others to do the same. A story that he told to illustrate this was of a student who brought a piece of pottery that she had made to him at his cabin at the NYU camp. He relates that it was a very poor piece, but he said, "Put it on the mantel so that I can look at it." A year later the same student came to his office, and brought him another piece of pottery, which he said was really lovely. She said, "Why didn't you tell me how terrible the other piece was"? His answer was, "if I had you would never have made this." This attitude, coupled with this philosophy expressed in the words of R. L. Stevenson, "It is better to travel hopefully than to arrive,"[1] led all who came in contact with him to seek constantly new goals and to reach for new achievements. Today we need "to travel hopefully" for their is much in the world that is disheartening, and we need to look for encouragement if we are to have quality in living.

Factors Relating to Recreation

The prospects for recreation, i.e., the outlook and the likelihood of what we may expect, in the next several decades, relate first to the people with all their capacities, values, and aspirations. Secondly, prospects are dependent on the living environment, including the subsistence potentials for food, shelter, and protection from disease and other life threats; the existence of open spaces; the clutter of man-made structures; and the total social structure that affects the quality of life for people.

Changed Reaction. Since the recreative experience involves the reaction of people to certain processes and occurrences, it is necessary to look at the people we find in the United States today. Up to World War II people embraced the traditional lifestyles and values that had been in existence since colonial times. These were based on the pioneer spirit of seeking to conquer new frontiers, an optimism predicated on the belief that a better life was just beyond the horizon, and a belief that there was eternal life after death. Beginning in the fifties, exploding in the sixties and continuing into the seventies, new lifestyles evolved. There was a rush to live to the upmost *today,* for there might not be any tomorrow. A negative attitude on life and living developed. This affected, not only the young but people of all ages. More and more our society became a consuming society, gulping experiences instead of savoring each to its maximum extent.

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*J. B. Nash Lecture, New Orleans, Louisiana, March 18th, 1979, AAHPERD/AALR Convention.

[1] Stevenson, R. L. "El Darado." In *Virginibass Pueresque* quoted in J. B. Nash, *Philosophy of Recreation and Leisure.* St. Louis, MO: C. V. Mosby, Co., 1953, p. 218. Permission of E. P. Dutton Co.

From publications on life and leisure between 1963 and 1975, we gain some insight into the changes that were taking place. A brief look at several of these seems warranted.

The American Recreation Foundation held a conference on "Work and Free Time in an Age of Automatic Machines and Computers."[2] The thrust of the conference was towards the effect on people of changing living standards and the availability of goods, services, and information. The changing values of people were clearly indicated, and the drift towards consumerism was viewed with considerable alarm. Today we see many of these concerns justified and we need to look at what they foretell for the future. Other publications report later conferences that examined and explored further these same concerns. A look at them gives us some different points of view.

In a paper presented at a workshop on "Leisure in America,"[3] the concepts of leisure as expressed by philosophers through the ages were discussed including such diverse people as Socrates, Huxley, G. B. Shaw, and Charles Brightbill. From this diverse group, Gray indicated that, probably, none of their philosophies would satisfy Americans today. He then identified three approaches to leisure: the economic and discretionary time concept; the Greek concept of contemplation; and the concept of a denial of the idea that only utilitarian activity has value. From consideration of these, Gray concluded that there is a need to nurture leisure, but that we be cautious in any controls that are placed on leisure to ascertain that those controls in no way *direct* the uses made of leisure by people, for those people must control the uses.

Future Perspectives. In 1973, in a work program on "Building Professionals," sponsored by NRPA, seven position papers were presented including one entitled "Future Perspectives."[4] They indicated the need to realize the swiftness with which change is occurring in society today. They emphasized that we no longer have a seemingly limitless frontier and a pioneer society, but defined limits geographically, and in terms of all our physical and financial resources. They stated that the one expanding frontier that may still exist is related to people and their potential for developing social boundaries which depend only on creativity and productivity. From the many changes that they detailed, they developed a statement that showed that recreation and leisure services had not kept pace with changes in society. They documented this by showing that the public does not adequately fund these services. Recreation services, today, are an "also ran," in comparison with police, fire, and education services. These findings indicate tasks that still must be completed. A look at the definition of recreation that they suggest also points toward where we are and the alternatives that we have for the future. They state:

One expanding frontier that may still exist is related to people and their potential for developing social boundaries which depend only on creativity and productivity.

> *"Recreation is an emotional condition within an individual human being that flows from a feeling of well-being and self-satisfaction. It is characterized by feelings of mastery, achievement, exhilaration, acceptance, success, personal worth and pleasure. It reinforces a positive self-image. Recreation is a response to aesthetic experience, achievement of personal goals, or positive feedback from others. It is independent of activity, leisure or social acceptance."*[5]

This is a different concept than many professionals and the public have had. It needs to be studied and contemplated to determine how it might be implemented in the delivery of recreation services.

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[2] "American Recreation Foundation, Work and Free Time." Exploratory Paper, American Recreation Foundation, Philadelphia, PA, January 15th, 1963.

[3] Gray, David E. "This Alien Thing Called Leisure." Park and Recreation Administrators Institute, November, 1971.

[4] Gray, David E., and Greben, Seymour. "Future Perspectives." *1973 Work Program, Building Professionalism.* Arlington, VA: National Recreation and Park Association, 1973, p. 42.

[5] Ibid., p. 42.

Another conference that gives us insights into recreation prospects is one held at Penn State University. It was called "Indicators of Change in the Recreation Environment." A look at the titles of the papers presented at this symposium report[6] points out the changes that are envisioned. The indicators are:

- the individual quality of life;
- activity dimensions;
- user activity patterns;
- economics, technology, and energy;
- quality of community life;
- quality of the natural environment;
- the law.

Just reviewing the titles of these papers gives us some inkling of the problems that face us. These are concerns for us today and as we look to the future.

Overview. The changes indicated in these publications show us, that, in contrast to the optimism found in our pioneer society, we find negativism and often pessimism. Many in our society have abandonned the old values, but the alternatives that have been substituted, such as, "live today," and "consume, consume," are not proving to be satisfying. All that they seem to bring to people is an increasing tension. To counteract these attitudes, and the values that they imply, principally, that nothing is worth much or worth doing unless it has an extrinsic reward, it will be necessary to help people to find viable alternatives that have intrinsic values.

Needed Educational Change. A positive education is needed that points people *toward* personal individual satisfactions, rather than *away from* things that are displeasing. Education of this kind will focus on an inner sense of well-being rather than surface veneers that can easily be removed by external forces. It will be a "cradle-to-the-grave" approach. If this kind of approach is to be successful, it will mean that our education processes must change. A lot is heard today that our education systems are "not relevant." Primarily this is true, because we have served the systems, rather than the people whom they purport to serve. In recreation, this has also been true. Activities have been presented and people were supposed to like them. When they did not, it was assumed that something was wrong with the people not the activity. Some changes in this approach are visible in recreation now, but much more is needed.

Not only must educational patterns change, but also other institutions. Institutions is used here to mean all of the organizations in society that make it possible for people to function. This includes everything from families to the public, private, and commercial structures found in societies. These institutions must recognize that their purpose is to serve people, and that, as the values and lifestyles of people change so too must the institutions. This fact must be accepted both by the people and the institutions.

The Magnitude of the Challenge of Change—a Positive Note

Major changes in institutions are difficult, for, not only have the behavior patterns of the institutions been established, but also, physical structures costing millions have been built to house these institutions. To redesign the functions of these organizations will be difficult, but, with the kind of knowledge that we have today, it should be possible. However, this means that people will need to learn what is available and how to discriminate.

History tells us that major developments, such as the development of the printing press, have changed the world. Since 1900, we have had an explosion of knowledge, but this knowledge seems to have confused people more than improved their condition.

The means for lessening this confusion is available, but, instead of being used to alleviate these confused states of people, it reinforces them. A means for changing people today is through the mass media. The mass media could help people to discriminate and make choices based on knowledge. Instead it has concentrated on the sale of products, without any evaluation of their relative values.

Two Illustrations Exemplify Many Others. This promotion of petroleum products suggests that it's easier for people to perform essential tasks. One of these is transportation. The pitch of the media is to sell cars, not to provide transportation for the greatest number at the least cost. Thus, more and more petroleum resources are used without any thought that there is a limit to them.

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[6] van der Smissen, Betty, compiler. "Indicators of Change." HPER Series (#6). University Park, PA: Penn State University, 1975.

Land Use. The delicate balance that exists between man and his natural environment is not considered, as real estate developments, shopping malls, and industry gobble up more and more land. And then people wonder why deer come into their gardens and destroy their trees. They do not consider that they have destroyed the deer's environment, thus forcing them to seek other means of survival. Alternative uses of land that will preserve it and conserve it must become a major concern of all if we are to survive as a nation.

Population Shifts—Urban-centered. Many other changes in the institutions in our living environment must change, also, if people are to be served in a way that will permit them to function creatively and to the limit of their capacity. This country has grown from a predominantly rural society to an urban one. Demographers estimate that the population density in the coming decades will be in the inner cities, the urban fringe, and the smaller cities outside of the major metropolitan areas. It is estimated that the smallest percentage of the total will be rural. This urbanization of the population will mean that recreation delivery systems must change. Different priorities for both public and other recreation agencies will need to be established. In the decades between 1950–70 there was a movement away from the inner cities leaving many parts of them a wasteland. Now a movement back to the inner city is discerned. An article entitled "The New Elite and an Urban Renaissance"[7] describes this new development. It indicates that young professional people are rehabilitating inner city areas and enjoying the cultural offerings of city life. Thus a new complexion is being given to the inner city. This movement will have a direct effect on recreation services. In addition, cities in the so-called Sunbelt (the South and more predominately the Southwest), have seen a real population explosion. These changes in population density mean that priorities in the provision of recreation services in these areas must be rethought.

Recreation services must be given where the people are. Not only must recreation opportunities be available, but also, they must be accessible. This does not refer just to those who are physically or mentally disabled in the population but to all people.

In 1977 a Youth Survey was done in Tucson, Arizona,[8] including in the sampling junior and senior high school youth. The number one problem listed by the majority (64%) was "entertainment and other recreational things costing too much." This means that an estimated 25,000 youth out of a total population of 35,000 felt that leisure services were a problem. Linked to this concern and ranked 8 (44%) and 19 (31%) out of twenty were "need for convenient transportation" and "recreation, school and community centers not open when you want them," respectively. These youth are handicapped not by physical or mental limitations, but by restrictions imposed by the institutions that are supposed to serve their needs. This is merely an illustration of the extent to which the environment can limit the recreation opportunities for individuals.

Another factor that must be recognized is that, although the greatest number of people live in urban areas, and more will in the future, open spaces are located in areas of least density of population. This compounds the problem, for, large segments of people who would use these areas, if they were accessible. An example of this is the New York seashore area. It is a beautiful facility offering the kinds of recreation experiences that people have indicated that they want. However, lack of public transportation makes it inaccessible to all but a few.

Other Factors. Another development in the living environment in this century is the ability to prevent and cure disease and disability. Yet, many people are either totally unserved, or at least underserved because as a nation we have not made health maintenance a number one priority. A reflection of this is seen in the failure of communities to provide adequate funding of the recreation programs that would contribute to the physical and mental health of both able-bodied and disabled people.

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[7] Fleetwood, Blake. "The New Elite and an Urban Renaissance." *The Times Magazine.* New York Times, January 14th, 1979.

[8] Ijams, Donald, et al. *Youth Needs Survey.* Junior League of Tucson, Arizona and the National Assembly of National Voluntary Health and Social Welfare Organizations, Inc., 1978.

Still another deficiency in the living environment is the lack of emphasis on productivity and pride in the quality of the product. Evidence of this can be seen in the millions of cars that have been recalled within the last six months. It is another example of the value placed on individual material gain rather than on what is produced. A question seldom asked today is, "What is fair value?" The only question seems to be, "What will the traffic bear?" These are merely examples of the influences that are affecting our lives today. For the future the question is, can some of these be changed so that there will be a better quality of life for people?

As indicated above much or all depends upon the education that people receive. Furthermore, it must be recognized that the total environment contributes to the education of people, not just the schools. Frequently, it is asked, "Do children learn more in the streets than in the schools?" The quality of life can be changed if we realize that the current patterns of our institutions are not sacrosanct; that changes can occur without destroying the institution itself. The need is to look objectively at the purposes of the institutions in relation to their ability to provide quality in the living environment of people.

Some changes in organizations can be seen today. One change is the greater involvement of people to be served in the programs as they are developed. Much more will be necessary if the quality of life is to be improved. Governing bodies must be able to think in terms of what people need instead of what will get re-election for themselves.

Educational institutions have a vital role to play in bringing about changes. They must ask, "What are the alternatives for these students *now* and what will they face ten or twenty years from now?" Predicting the future is of no help. The variables at this time are too many. Educational institutions need to provide understanding of the varying forces that affect living and how different behaviors will bring different consequences. Only in this way can people learn to discriminate and find those alternatives that satisfy them. They will be able to judge the relative merit of the ability to make a million or write a sonnet or paint a picture. It will make the individual ask, "What is really important for *me* and what makes *my* life satisfying?" The attitudes that are developed from this kind of educational process represents a change that could have an important effect on recreation prospects.

> *Predicting the future is of no help. The variables at this time are too many. Educational institutions need to provide understanding of the varying forces that affect living and how different behaviors will bring different consequences.*

Attitudes developed through family living and through interpersonal relationships in social institutions will also affect recreation prospects. Through these relationships, individuals develop their own self-image, and a respect for that of others, accepting each person for what he is, not what he is not.

Rx: The Hardening of the Categories. As part of the total education, it will be necessary to help each person to develop a new attitude toward work and leisure/recreation pursuits. The sharp dichotomy between what is work and what is recreation and what is leisure needs to be eliminated. Work can be re-creative in the sense that it revitalizes the person, whereas what a person does when he has freedom of choice in his free time instead of being leisurely and recreative can destroy him. Education can no longer be merely vocational. It must include education for the work world and for the leisure world. Leisure in this case means those pursuits that an individual chooses because they are more satisfying than anything else at that point in time, and work means those things that the individual is obligated to do for some extrinsic reward, whether that be mere subsistence or for a product that has meaning for that individual.

Changes that will reflect these changes in attitudes of people can be achieved within the general framework of the current recreation organizational patterns if the recreation professionals in the field are sensitive to the changing needs and demands of people and are willing to use different approaches in the delivery of recreation services.

Public Recreation—a Perspective of Service. Today, it is generally accepted that direct recreation services are related to the "grass-root" level of people, i.e., to the geographic area in which they live, their cultural backgrounds and current lifestyles, their religious preferences, and the kind of work that they do. Furthermore, public recreation services at the local, state, and federal levels are conceived to be concerned with provision of certain facilities and services that will satisfy all people in the community. From a functional point of view, this concept is untrue. It is estimated that public recreation only serves about ten percent of the population. The other ninety per cent have their recreation needs and demands met through commercial recreation (such as TV, bowling alleys, theaters); private membership organizations, (the Ys, libraries, museums, golf clubs); and in the home through individually-satisfying participation including hobbies of all kinds. The ten percent of the population served by public recreation includes a majority from lower income groups, and special populations such as handicapped and elderly people. Because of conditions that are developing, many of these direct services may be curtailed unless the methods used to provide them are changed.

A Call for Cooperation. If the total population is to be served fully, all agencies that provide recreation services will need to be drawn into some type of coordinated organizational structure. New services must also be considered as the mass media introduces people to activities that they had never before known about. For example, thousands now want to play tennis, whereas it was once an activity for a very few. It may be that changes in participation levels can be handled better by commercial or private agencies because their operating policies and procedures can be changed more rapidly than those of the public agencies. If services are coordinated, the changes in needs and demands have the greatest potential for being realized.

Public Recreation—Greater Service with Less Support. In the coming decades the role of the public agency largely will be dictated by the public through their demands for a lower tax rate and for less governmental control of services. This could force the public recreation service into being the catalyst and coordinator. The exact structure that these roles will take at local, state, and federal levels will necessarily be different, but it will be imperative that some type of cooperative structure be developed if all people are to be served. Before anything of this kind can be considered, the public must recognize that recreative experiences contribute to the well-being of people and, therefore, are a legitimate function of government. But, how this is to be done within the limits set by the public on the monies spent and the controls imposed is the question.

As the allotments from the tax dollar shrink, it will be necessary for the public department to set priorities for the way those dollars will be used. As fewer tax dollars are available for services, fees and charges for services must be imposed if the service is to be continued. As these charges are imposed, the very people (children, elderly, and handicapped people) who need the service most will go unserved for they will not be able to pay the fees. How much better it would be if the tax dollar were used to expand the resources available for all people and offer direct services to those who would otherwise go unserved. This may be possible if all agencies in a community will work together with the people involved.

A Call for Coordinated Services. At the local level where most direct services are given, all types of services (public, commercial, and private) must re-assess their functions to determine which agency can deliver a given program most effectively (quality) and most efficiently (the best cost-benefit or "the most for the least"). Changes of this kind may mean that the local public agency might use its tax dollars to the greatest advantage to:

- determine recreation needs and demands in the community;
- coordinate the delivery of recreation services assigning to an agency a specific program for which it has adequate resources;

- assess the need of agencies for public subsidies for specified programs;
- give direct service to special populations.

To develop a coordinated service, it will be necessary to involve the people and the agencies in some type of council. Such a council would need legal authority to be effective for agencies should be required to carry out its mandates. This council would oversee the assessment of community recreation needs, agency resources for programs, the assignment of programs to agencies, and the evaluation of the operation of the programs. This would be a continuous process that would take account of shifting needs and demands in the community.

Since the needs of special populations are unique, it may well be that the public agency (or agencies) will be the only ones having the resource capabilities to give service to a specific group. Another method that might be used to coordinate service to a given population is to employ recreation specialists in the public department, and then assign them to a variety of agencies for specified time periods, to conduct a program for a defined group.

A Case and Place for Commercial/Private. For other populations it is possible that commercial and private agencies are better able to conduct certain programs for they must respond to the demands of their clientele or go out of business. A Disney World operation quickly phases out those attractions that are no longer attracting. That the customer is always right is still a standard operating procedure in most private enterprise. Generally the public agencies are not as sensitive to the demands of the public. The public, in turn, does not feel that the service is there to satisfy them. Part of this is due to the failure of professionals to help the public to understand that the service belongs to them, that it is *their* playground, built with *their* tax dollars. Once this is understood, and the public is involved in the conduct of the program, there will be less vandalism and programs will be more attuned to the needs of the people.

Changes of this kind will necessarily bring about a need for different types of personnel in the public agency. No longer will there be a need for a preponderance of direct leadership personnel. Instead analysts, supervisors, administrators, and community organizers will be needed. The only direct leadership personnel that will be used will be for service to special populations.

Manpower Shifts. For direct leadership in all agencies at the local, state, and federal levels more volunteers with special skills under the supervision of a limited number of specialists could be used. At present we waste the talents of many people. Volunteer service does not necessarily mean poor service. In fact, volunteers, motivated by a desire to share their knowledge, often give better service than the paid worker who frequently works only for the reward of a salary.

Not only must we look to volunteers for leadership services but also to help to plan, build, maintain, and operate facilities and equipment. If the public as a whole could be involved in facility development, not just through their taxes, perhaps some of the rampant vandalism could be stopped. Boys and Girls in the Youth Conservation Corps developed a real appreciation of the land. Perhaps all people could develop this kind of appreciation for their resources if they had a hand in shaping them. There are unlimited possibilities for developing this kind of sharing, but to be effective each person must give of himself and his resources to develop a quality of living for all. The outlook is that this could happen, but the likelihood that it will occur will largely depend on changing the attitudes of people.

Training/Education Goals. To do this, extensive education programs will need to be developed. We need to start now with some goals that are possible of achievement. A goal that seems possible at this time is to educate teenagers for parenting and family life. If education is to be a lifelong process, it must start at birth and it is only in the family that it can be done at that time. Some might say that this is a "frill," that nobody needs to learn to be a parent; but this can be refuted by the statistics on divorce, one parent families, and child abuse. The young child gains his attitudes from his parents. In the home the child can learn to respect his environment and how to preserve what he has in his home. As he grows, these attitudes can be applied in the larger environment of his community. A child is excited by a bright flower. He must be taught, however, how to keep it fresh so that others may also enjoy it and that picking it makes it turn ugly so that no one likes it.

A Challenge

Our world offers the potentials for a good life and good living, but only people can make them come to be. People must see the potentials. Leaders can help people to examine the alternatives, and then choose those actions that present the greatest possibility for achieving their goal.

What then should be the education of leaders, and, for us, the education of the recreation professional? The professional of the future will need to have different attributes than those of today. A change in professional recreation education patterns is necessary now if it is to be relevant to the people who will be developing programs tomorrow. (And that tomorrow should be taken almost literally.) Re-organization of the delivery of recreation services will begin soon. This means that professional recreation educators must plan programs not only for the students who are currently enrolled in the universities, but also for the *re-education* of those who are in the field. Educators must take a hard look at the alternatives available for a viable program for the recreation professional. What is necessary is to assess the professional requirements for the next decades and then design a program that is flexible enough to make changes possible. This can happen, but the likelihood that it will is questionable because the structure of the universities in which the programs are given is so tradition-bound. However, even this dim outlook is brightened by light spots. Institutions have introduced new programs such as the weekend degree, the university without walls, and others. If these have been achieved, then there is a potential for us "to travel hopefully" constantly looking for a break in the wall, or a way around it so that we can achieve one goal today that will set us on the path to reach more far-reaching achievements for educating the recreation professional of tomorrow. When we do this we will be on our way toward the delivery of quality recreation services for all people.

Name: Betty Van der Smissen

Born: Great Bend, Kansas
December 27th, 1927

Raised: I was raised in rural Pawnee Rock and spent my early childhood in Hanston, Kansas. I lived one year in Beatrice, Nebraska and lived in Buhler, Kansas from the fall of 1936 until the completion of high school.

Family: My family consists of my father (minister/teacher), my mother (teacher), and an older brother (physician/radiologist).

Education: 1945–52 A.B., J.D.University of Kansas, Law.
1952– M.S., Re.D., Indiana University, Recreation.

Colour: With a legal background, probably one of the most frequent questions is "why did I go into recreation and camping?" I believe in people, and I believe that one of the greatest impacts one can make on the good of society is through educating young people who then go into the communities in many capacities. I do not agree with those who say that the college experience occurs too late in life to have an impact upon persons. One must bring intellectual integrity to recreation . . . so many are wrapped up in the "doing" that when the practices of recreation are challenged and the tax dollars are allocated, the "why of recreation" and the justification of practices are not there. There is a difference in the "make-up" of educators and of those who are heading agencies or providing leisure services . . . delivering leisure services. Educators *are* practitioners; educators *are* in the field; educators *do* deal with leisure pursuits of people in an ongoing situation. I believe we are intellectually sloppy and thus do not engender respect—I try to convey to students that they must serve with excellence . . . which is not easy in today's society. We need to educate on the basis of knowledge, not the specifics of operational practice, so we can be flexible . . . we need to build on the foundation of the past, and look to the future. One of the most discouraging elements are conservative and inflexible persons who want to stay in the comfortable present.

Professional Experience:
1950–51 Program Director, Ohio District YWCA.
1955–56 Assistant Professor, Chair of Women's Physical Education, and Director of Campus Recreation, Manchester College, Indiana.
1956–65 Associate Professor and Director of MacBride Field Campus, University of Iowa.
1964–65 Director of Research, National Recreation Association (on leave from the University of Iowa).
1965–79 Professor of Recreation and Associate Dean for Graduate Studies and Research, College of Health, Physical Education, and Recreation (1970–74), The Pennsylvania State University.
1979–present Professor/Director, School of Health, Physical Education and Recreation, Bowling Green State University, Ohio.

PROFESSIONAL ASSOCIATION LEADERSHIP:

Few have been as privileged to have been entering the professional field at a time when there was opportunity to work directly with those leaders of the profession who had influentially nurtured the professional fields of health, physical education, and recreation, and who were willing to give a young professional opportunities in professional organizations. These opportunities included working in the Iowa AAHPER in various capacities, and particularly as vice-president for recreation, and, in the Eastern District of AAHPERD as Research Section chair. Many workshops were participated in, especially in curriculum development, outdoor education, and research. In the latter area, service was given to the national AAHPERD as a member of the Research consultation . . . For a number of years, leadership was given in the outdoor education and camping field through AAHPERD's structure. I participated in a more minor way in the AALR.

I have also participated on the Board of Directors of the American Recreation Society and SPRE. I was particularly active in professional development, chaired the committee of ARS, and became one of three persons on accreditation, with primary responsibility for the standards and evaluative criteria. I continued service to the American Camping Association which culminated in 1980–82 when I became national president. I had previously served with leadership, research, and the standards programs, particularly the research development and revision of the standards for organized camps.

CURRENT COMMENT:

The thoughts expressed five years ago in the first scholar-lecture are still present with me. We must in this decade of the 80s look to the changing role of the leisure services and the nature of their delivery. We must unshackle ourselves from the narrow concept of recreation into the broad approaches to these services. We must recognize that the delivery of leisure services is the business of many. No longer can one feel that public recreation is the bulwark of the professional opportunities, but just the opposite—public recreation is still important, but the opportunities of private enterprise and semi-public entities far surpasses the imagination of the traditional professionals of the 60s and early 70s. We must have a "new breed" of professionals and professionalism. The delivery and management of leisure services requires insights into many settings and patterns of operation. One must look into the future with "what can be," not "what was or is." The traditional recreator can no longer be the arch conservative which has so characterized many professionals; the recreator of the 80s must be an aggressive, forward-looking, innovative entrepreneur.

The meaning of the leisure experience must be central in opportunities provided and in the decade of the 80s this means the wholeness of the person and the concept of positive wellness, a feeling of well-being. The self-respect of an individual is critical and that comes from a pride in what one is doing and in knowing that you have excelled through extending yourself to full capabilities. We must give a hope for the future and what an individual "is" and "can become." Through the leisure experience one can find self-actualization and purpose if such experience is an integrated part of the whole of life's fabric. Leisure experiences alone can be "hollow." There is too much emphasis upon the negatives of life; we must emphasize and build upon the contributions one makes in life and what is a better vehicle than leisure involvements.

5

THE DYNAMICS OF RECREATION*

Betty Van der Smissen

It is of particular significance that the scholar/lecturer award honors J. B. Nash, because he certainly was a leader in the recreation field, a leader who philosophically set the direction for many. And, it is partly because of his philosophical contribution that the title for this first lecture was selected—*The Dynamics of Recreation*. Today and looking ahead to the decade of the 80s, it is critical to again think deeply about our philosophy. Emphasizing the criticalness has recently been several people mentioning that perhaps we have forgotten our philosophy in our educational institutions and with the students are focusing on recreation as primarily a job. Too often today our students and young professionals are saying: "I am confused about recreation as a profession. Where is it going? What does it mean? What does it stand for? What is recreation, anyway?" While jobs are important, one must also have a philosophical base, a premise of belief—and the old stereotypes do not fit. This presentation will not answer all the questions, but perhaps it can stimulate us to think again about the dynamics of recreation for today's society.

Conceptual Framework

What is recreation? Recreation is not activity—it is the result of activity. It is a sensation of well-being, of feeling good about oneself and about others. When we feel good about ourselves and others, we also feel good about the world. We talk about recreation being voluntary, that in order for a pursuit to be recreation we must voluntarily engage in it. This is inaccurate. There are many constraints and motivations related to participation. But, given totally free choice, selected will be only those pursuits which make you feel good, not in the superficial temporary "drug-high" sense, but in the deep experience of a sense of personal well-being. An activity is recreational when it gives a sense of well-being; it is recreation (re-creation) when one experiences a sense of well-being.

Recreation is innately good; and, the question to be asked is not "What is recreation *good for* and why are we doing it?" but rather "What is the *good in* recreation?" To ask the question "What is recreation good for?," we place a utilitarian purpose or value on recreation. We place the onus on participants for having to justify their participation and to do so degrades participation. How many times have you heard the "guilt" of participation—whether it be from an elderly person with the Puritan ethic of work, or yourself saying to another, "I shouldn't take time, but . . .". You (or others) feel there must be an explanation or reason for permitting yourself to engage in recreational activity. And, how many times in surveys do we ask, "Why do you participate?" and get the response "Just because, it's fun, I enjoy it?"—and we are not satisfied with such responses! Why not? We want a utilitarian reason for participation. The participants are getting a sense of well-being. Why must they introspectively analyze their participation? There is *good in* recreation—why do we have to force people to justify their participation by stating what recreation is *good for?* However, do not confuse justification and reason for participation with motivation to participate or with the use of activity to achieve certain results. There *are* utilitarian uses for activity and professionals must understand scientifically (not only emotionally) the function and nature of activity in order to program both to achieve utilitarian objectives and to enhance the likelihood of individuals to attain a sense of well-being.

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*J. B. Nash Lecture, Kansas City, Kansas, April 7th, 1978, AAHPERD/AALR convention.

Recreation must be viewed in a framework of individual meaning, rather than traditional time units, activity types, and age groups. A common working definition of recreation is derived from the discretionary time concept of leisure, which describes leisure activity in a clock-time reference and imposes meanings of recreation related to occupying time units, rather than person-centered response to activity. Traditional functional planning considers not only time units but also activity types. How many times have you heard it said or seen it in the literature that a "good program" should provide a scope of activity in the various program fields—a little cultural arts, a little crafts, a little nature, a little sports, and a few games (you know the program fields!)? But rather than scope of program for "scope's-sake," activity must be looked at for the "individual's'sake." Activity types must be approached with activity analysis insights as to the meaning and the value inherent, the contribution toward the personal sensations of well-being. The third traditional planning guideline is that the scope of activities in various time units must be provided for all age groups. Activities and time are not age-specific; they are self-programmed in accord with lifestyle and developmental conditions of the individual. While time units, activity types, and age groups are useful for structurally programming, they provide the framework for structure only, not for meaning.

The definition of recreation as a person-centered, emotional response independent of time, activity-type, and age provides a conceptual base on which a philosophical framework useful for programming can be built. Moody[1] identified the development of major social values and program frameworks, in application particularly to services to aging adults, as rejection, social services, participation, and self-actualization. Space does not permit discussion of the first three (see Gray, 1977, pp. 2–4); however, Moody keyed on self-actualization to define the creative growth dimensions that society needs and suggested that program frameworks should be directed toward activities which are person-centered and facilitate individual enjoyment values and meanings. As one looks further at the needs of people today (1978), it becomes more apparent that self-actualizing values (which result in a feeling of well-being) must be high on the social agenda for the coming decade of the 80s. Several recreation professionals and researchers have alluded to the importance of this view.

David Gray[2] defined the professional imperative of recreation for the 1970s in terms of developing knowledge about the inner psychological or emotional responses to the recreation experience that are independent of activity. He stated that "recreation is an emotional condition within an individual human being that flows from a feeling of well-being and self-satisfaction. It is a response to the aesthetic experience, achievement of personal goals, or positive feedback from others that is independent of activity, leisure, and social acceptance. It is characterized by feelings of mastery, achievement, exhilaration, acceptance, success, personal worth, and pleasure. Gray's description of recreation is one of an internal, personal (not social), pleasurable response of an individual to an experience. Thus, the perspective . . . should be to use a philosophic base that measures leisure opportunities that optimize pleasurable flow interactions between man and the leisure experience."[3]

Ellis[4] also discussed the pleasurable responses of individuals in recreation experiences in terms of the joy they receive from the stimulation. The joy of living seems such a rare commodity among people today, yet true joy (the sense of well-being) comes from active engagement with environmental opportunities. Selection of activity when freely done, as previously indicated, is in regard to the perceived contribution to the sense of well-being. Ittleson and Cantril[5] indicate that perceiving is always done by a particular person from his own unique position in time and space and the unique combination of human experiences and needs. The importance of the "feeling-better response" to participation in activity has been discussed by Harris,[6] too. While there is increasingly scientific understanding as to the sense of well-being and the feeling-better response, little progress has been made to incorporate such into the programming framework of leisure services. In order to do so, one must be able to understand the components which give rise to pleasurable experiences.

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[1] Moody, H. "Philosophical Presuppositions of Education for Old Age." *Educational Gerontology 1*:1–16.

[2] Gray, David. "Exploring Inner Space." *Parks and Recreation 7*:18–9.

[3] Gray, Howard R. "Enjoyment Dimensions of Favorite Leisure Activities of Middle- and Old-aged Adults Based on the Flow Model of Enjoyment." Ph.D. diss., The Pennsylvania State University, 1977.

[4] Ellis, Michael. *Why People Play*. Englewood Cliffs, NJ: Prentice-Hall, 1973.

In researching the meaning of activity, Howard Gray[7] identifies, as a framework for understanding, Lawton's[8] person-environment transaction model, which is concerned with the phenomenon of individuals maintaining a pleasurable adaptive level. H. Gray explains the model: "the affective response of whether an activity is enjoyable or not probably depends on whether the leisure experience allows the individual to match his actions and skills with the demand of environmental opportunities in a challenging way."[9] Csikszentmihaly[10,11] sets forth a similar concept of pleasurable experiences in terms of matching capabilities with challenges. He refers to the optimal matching as Flow, which produces enjoyment. The Flow experience that comes to an individual is not specific to leisure activities, but to activity. Activity is the modality of both work and recreation enjoyment. Csikszentmihaly tested his theory with activities identified usually as work or recreation, such as chess, rock climbing, surgery, rock n'roll dancing. The Flow experience differs from normative life experiences in a number of ways, such as one pointedness of mind in contrast to distraction and confusion of attention, merging of action and awareness rather than severing, happiness, health, and vision instead of anxiety and worry, timelessness—slavery to the clock, integration of mind and body rather than dualism, et al.[12] Csikszentmihaly's Flow model of enjoyment has three dimensions:

> *The Flow experience that comes to an individual is not specific to leisure activities, but to activity. Activity is the modality of both work and recreation enjoyment.*

1. Action opportunities which are challenging to the participant and are needed to interact with the individual's need to evoke a response.
2. Action capabilities which are a diverse collection of abilities or skills residing within an individual, but which have minimum and maximum limits specific to that individual.
3. Flow which is the response or feeling of enjoyment when there is optimal matching between the perceived (by the individual) action opportunities and the individual's capabilities.[13]

The following diagram illustrates these dimensions.

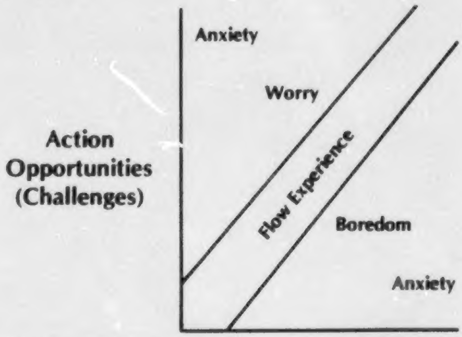

Diagram 1. Flow model of enjoyment.

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[5] Ittelson, W., and Cantril, H. *Perception: a Transactional Approach.* New York: Doubleday, 1954.

[6] Harris, Dorothy. *Involvement in Sport.* Philadelphia, PA: Lea and Febiger, 1973.

[7] Gray, 1977.

[8] Lawton, M. Powell, and Nahemow, Lucille. *Ecology and the Aging Process.* In *The Psychology of Adult Development and Aging,* edited by Carl Eisdorfer and M. Powell Lawton. Washington, DC: American Psychological Association, 1971, pp. 619–98.

[9] Gray, 1977, p. 12.

[10] Csikszentmihalyi, M. *Flow: Studies of Enjoyment.* Chicago, IL: University of Chicago, 1974.

[11] Csikszentmihalyi, M. *Beyond Boredom and Anxiety.* San Francisco, CA: Jossey-Bass, 1975, pp. 151–2.

[12] Csikszentmihalyi, 1974, pp. 151–2.

[13] Csikszentmihalyi, 1975.

The operationalization of the model for programming in recreation is not difficult. If an individual's capability is adequate for the challenge of the activity, then a Flow experience should result, but if the individual's skill is not adequate for the complexity of the activity, then worry results and if there is great disparity, the individual will be anxious. On the other hand, if the individual's skill is greater than that required by an activity, the person will be bored, and if the individual's skill is greatly more than that required, such person will be anxious because of the feeling of one's ability "going to waste."

While programming principles state that activities should be selected with respect to an individual's needs, it is a fact that few organized recreation programs, especially public recreation programs, offer any high challenges to participants or have a well-defined progression of challenge through activities. Private enterprise and special interest groups tend to provide to a greater extent for the development of individuals. Too often organized recreation is an insult to the intelligence and capabilities of the participants! We tend to offer beginning tennis or beginning swimming or beginning dance at the elementary level, youth (high school) level, young adult level, and adult level, including senior citizens! Yes, recreation must provide the basic skills for leisure—but, research has indicated to us that those recreation programs which tend to thrive are those which continue to challenge the participants in a progression, self-testing way. Somewhere an individual must have an opportunity to say, "I am a person of some dignity, of some worth, of some responsibility, of some value." Self-respect comes from knowing that one has extended oneself and accomplished. And, it is then that the feeling of enjoyment and that sense of well-being comes to the individual. One is self-actualized. One is engaging in true recreation.

It is in this perspective, then, that recreation is dynamic—in the true dictionary definition of "full of force and energy; active; potent."[14]

Operational Applications/Thrusts

If our agenda for the decade of the 80s should be self-actualization, then how do we apply the dynamics, the principles of active operation,[15] of recreation so that we might experience the sense of well-being? Let us briefly look at three operational thrusts of the recreation and leisure field: (1) education for leisure—which is "good in" recreation, (2) activity as a human service modality—which is "good for" recreation, and (3) facilitation of activities through the provision of services—which is neither "good in" nor "good for," but is social bookkeeping.

Education for Leisure. Education for leisure focuses on the *good in* recreation, the "feel-good" syndrome and individual development to achieve that feeling. If the enjoyment dimensions require a meshing of skill capability and action challenge of activities, and if true gratification and sense of well-being comes from the three "I's"—involvement, intensity, and intrinsic rewards—then perhaps leisure educators should take another look at their programs. Many leisure educators talk about "getting across the recreation philosophy" and of changing attitudes towards recreation and leisure. How is a philosophy established? How do attitudes change? Certainly not by sitting people down and talking to them or even engaging them in discussion. It is helpful to have some clarification of thoughts by discussion, but change of attitudes and firming of a philosophy come primarily through experiencing, through intense involvement in activity through which intrinsic rewards are obtained. And, a key to involvement and subsequent satisfaction (sense of well-being) is to have the prerequisite skill capability to permit the challenge of the activity to be met. Thus, perhaps greater emphasis needs to be placed upon developing that skill capability within each individual, whatever age. One must feel comfortable with oneself and with others; the unskilled frequently feel awkward and embarrassed, and thus either refuse to participate or quickly withdraw from participation. There must be the skill at the level necessary to obtain the gratification inherent in the activity. The recreation programmer and leisure educator must understand what the

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[14] Morehead, Albert and Loy. *The American Webster Handy College Dictionary*. New York: New American Library of World Literature, 1961.

[15] Ibid., 1961.

Change of attitudes and firming of a philosophy come primarily through experiencing, through intense involvement in activity through which intrinsic rewards are obtained. And, a key to involvement and subsequent satisfaction (sense of well-being) is to have the prerequisite skill capability to permit the challenge of the activity to be met.

element is in the activity which gives the gratification and then there must be intense involvement in that element. For example, gratification comes in canoeing in being able to maneuver the canoe, and that means learning the techniques of paddling *and paddling*—neither can be learned by being the third person (passenger) in the canoe, yet how often does one place three in a canoe because there are not enough canoes. One can *talk* all they wish about the value of canoeing as a recreational activity, but until one successfully *participates* in canoeing, this value cannot be realized. And, true enjoyment comes in mastery, in meeting the challenge of the activity in concert with the capability of the participant.

Skill development and leisure education is not the domain of the leisure educator or any one profession or agency. It can occur in many settings under varied leadership and activity patterns. The important and critical element is how is the concept of personal excellence fostered in relation to facilitating opportunities to test skill capabilities in their highest potential against the challenges of activities—and, whoever does this is truly a leisure educator.

Activity as a Human Service Modality. This operational thrust characterizes what recreation is *good for* or the utilitarian function of recreation; however, the end result should be an individual with a "feeling of well-being." Recreation activity as a program service has been used for a long time by many agencies to meet specific organizational objectives, such as the youth agencies, corrections, nursing homes, hospitals, et al. Particularly therapeutic recreation has utilized recreational activity as a modality. Indeed, the very principles of therapeutic recreation require programming based upon individual needs, *perceived* needs, and prescriptive activity by the therapist/activity programmer. The focus is on the objective of the organization or the therapeutic result—not necessarily upon the meshing of skill and capability or the extending of an individual into a Flow experience. Nevertheless, tremendous effects of recreation as a therapeutic modality in specific settings are realized and such use of activity is most worthy. However, rather than elaborate upon this aspect of recreation as a utilitarian modality, let us briefly consider the recent impetus given to the concept of recreation as a human service, a concept which undoubtedly will be further accepted and augmented in the 80s.

The present concept of recreation as a human service should be distinguished from the earlier concept. Previously, when one spoke of human services, it was usually in a social welfare orientation. An article by Foley in *Management Strategy* entitled "The Recreation Movement: a Human Service Perspective" sets forth the new concept. "The key to a successful conversion from leisure and park services to a human service model is to interpret our services in terms of human experiences and needs rather than activities, programs and buildings." This is what we have been discussing regarding the meaning of recreation; however, he goes on to say that "The overriding purpose in designing services especially with youth and the elderly is to develop self-concept, coping skills, and self-actualization."[16] He unfortunately maintains vestiges of the social welfare orientation by relating to housing, nutrition, jobs for youth and the elderly, as well as the poor—he does not put into context the basic human needs being serviced by recreation. There is recognized, however, the fact that leadership must change its outlook—"Park services as traditionally practiced will not be able to survive as an element of a recreation and human service delivery, unless its leadership is prepared to assert its expertise in broad social human areas. . . . Park and human service planners must accept an operating and directing responsibility of their communities' total environment."[17] While there is little question that activity as a modality will continue to be used by many organizations and agencies to realize their objectives, if recreation as a government-sponsored human service is to survive, there must be changes in the educational background of the leadership, as well as in the conceptual outlook. Activity in providing a recreational experience which results in a feeling of well-being for the individual is well-suited to the true concept of human service for all citizens. Objectives must be identified better and methodological approaches to their realization carefully determined. Whereas the earlier perception of human services concerned itself with service primarily for special populations, today the thrust is for each and every individual.

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[16] Foley, Jack. "The Recreation Movement: a Human Service Perspective." *Management Strategy* 1(3):1.

[17] Ibid., p. 5.

Facilitation of Activities through Provision of Services (Areas and Facilities, Programs). This third thrust is the operational approach to recreation used essentially by the public sector, whether federal, state, or local. Those who provide recreation services under this approach do so neither for the "good in" or the "good for" of recreation, but rather because provision of such services is a social expectation. One might refer to the assessment of the services as "social bookkeeping" for the questions are: How many acres of park lands? How many recreation centers and playgrounds? What is the distribution according to race, income, population density, and geographical neighborhoods? Most social bookkeeping reflects opportunities of areas, facilities, and programs presently available/accessible and not potential or need. There are no solid research-based criteria of how many of what type and where located, yet the professional focus tends to be on such and the funding it takes to maintain such services as deemed appropriate. In a time when the job market for professional recreation personnel in the public sector is declining, as local government especially is finding itself under often severe financial constraints, it behooves the recreation professionals to understand more fully the role of recreation as a public service and the basic premises on which dollars are allocated. It is shocking to find how little there is in our recreation text materials and professional literature on the decision-making processes in the allocation of funds. A dissertation by Exley[18] provides some insights. The research base comes primarily from the field of public administration, not recreation.

Exley identified three approaches to allocation of funds by public entities—equity, demand, and social problem amelioration, including quality of life indicators. "Equity was found to be the most commonly applied allocation pattern. The term equity should not be considered synonymous with the term equal, but rather should be deemed to provide a distribution of services which denotes fairness, justness, and right dealing for all the citizenry."[19] Equity was considered in two aspects: (1) spatial distribution, and (2) equity of opportunity. Allocation according to spatial distribution uses as the criterion most often the well-known National Recreation and Park standards.[20] Another criterion less well-known, but which is based more on participant experiences desirable, is that of the components concept of areas and facilities.[21] Under equity of opportunity, distribution discrimination based on income, race, age, and population density is assessed and adjustments made in accord therewith. This approach was given impetus by social welfare concerns and civil rights.

The second approach to allocation of funds set forth by Exley was that of demand. This approach is centered in the behavior of the citizens, that is, the citizens "demanding" that recreation services be provided by local government. Demand can be by citizen advocacy with the nature and distribution of services a response by local government officials, thus placing allocation of funds into the political arena. The other form of demand is that of citizen consumption, a type of justification for allocating funds. Consumption may be defined in terms of use (the more participants, the greater the demand), willingness to pay, that is, extent of purchasing through fees and charges, and preferences (services provided on the basis of surveyed or expressed wants).[22] Whereas the first approach of equity is based upon the premise that recreation is desirable and all persons, especially those who are poor, et al., should have easy and perhaps free access to basic facilities and areas; the second approach is based upon the premise that recreation is an amenity, nice to have, but not essential. In two studies[23,24] by the Institute of Public Administration at Penn State University, it was evidenced that recreation was the service that was one of the first to be added if there were funds available—and one of the first to be cut if funds were limited. Many recreation professionals have experienced this in the local government setting.

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[18] Exley, Jr., Charles M. "A Comparative Analysis of Selected Alternatives for Allocation of Resources for Recreation Services by Local Government." Ph.D. diss., The Pennsylvania State University, 1977.

[19] Ibid., p. 163.

[20] Buechner, Robert. *National Park, Recreation, and Open Space Standards.* Washington, DC: National Recreation and Park Association, 1971.

[21] Christiansen, Monty L. *The Application of a Recreation-Experience Components Concept for Comprehensive Recreation Planning.* Harrisburg, PA: Pennsylvania Bureau of Recreation and Conservation, 1974.

Unfortunately, there is no solid research proof of the effectiveness of recreation in the amelioration of social problems. The enhancement of the quality of life is supported by the social indicators movement.

Social problem amelioration and enhancement of the quality of life is the third approach to allocation of funds. The first aspect of this approach grew out of the riots of the late 60s and utilizes "... a distribution pattern based upon comparative priority of need. It endeavors to rank comparatively neighborhoods on the basis of recreation resources and social needs ..."[25] then allocates money on the basis of the rank. A second facet of this aspect is that of social/priority planning as promulgated by the United Way at both national and local levels. Unfortunately, there is no solid research proof of the effectiveness of recreation in the amelioration of social problems. The enhancement of the quality of life aspect is supported by the social indicators movement. Social indicators assess status—who does what, when, and for how long, and what do they spend, as well as what opportunities are available. Demographics can tell us some things, but psychographics are also important in terms of lifestyles and attitudes as related to recreation involvement. Robinson[26] discusses, in reference to the *Social Indicators 1976* report, culture and leisure data, its meaning, and shortcomings. He refers to the amassification and democratization of leisure. Interestingly, however, while leisure participation and opportunities are assessed as indicators of quality of life, few leisure pursuits or opportunities are those one would term "organized recreation" under professional leadership. Space does not permit further elaboration on the fascinating topic of the perceived role of recreation in the quality of life. Suffice it to say at this time that in a survey of research related especially to happiness, organized recreation, and even to a large extent leisure-time activities do not rank very high, if at all, among the factors of happiness and quality of life.

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The social bookkeeping connotation of the third operational thrust of facilitation through provision of services should be obvious, but, more important is how the various providers of the services perceive recreation. This understanding is essential to professional recreators as they endeavor both to provide services and to meet the needs (leisure) of people.

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[22] Exley, 1977, pp. 163–4.

[23] Poister, Theodore H., and McDavid, James C. *A Report of Harrisburg Resident's Evaluations and Preferences for Local Governmental Programs and Services.* University Park, PA: Institute of Public Administration, The Pennsylvania State University, 1976.

[24] Poister, Theodore H., and McDavid, James C. *A Report of York Resident's Evaluations and Preferences for Local Governmental Programs and Services.* University Park, PA: Institute of Public Administration, The Pennsylvania State University, 1977.

[25] Exley, 1977, p. 169.

[26] Robinson, John P. "'Massification' and Democratization of the Leisure Class." *Annals, AAPSS 435:206.*

Professional Concerns

As we have discussed some philosophic concepts about recreation and some basic premises of services and allocation of funds, one may wonder about the scope of recreation and the role of the professional recreator. While leisure seems to be booming, both in participation and expenditures, the number of jobs for professionally educated recreators appears to be declining, especially in the public sector.

It seems appropriate to focus a few comments on professional concerns. I would like to use as the frame of reference for my comments, an article by Mendell[27] in the January/February issue of *AALReporter*, for he seems to have articulated what many educators and practitioners have been saying:

- protect the "recreation turf";
- get civil service positions with qualifications to specify a recreation degree;
- spokespersons must be more available and more active in terms of espousing the values of recreation (promotion and public relations); and
- activate more energetically the accreditation process.

I cannot support any of these four statements in regard to the state of the plight of the recreation field today!

"Recreation Turf." First, as for protecting the "recreation turf," this harks back to the stages of professional development. In the development of a profession, it is said that three stages are evidenced: emergent; identity; "arrived." The emergent stage is that time when recreation "emerged" from other disciplines, primarily physical education, social work, forestry, and landscape architecture. The second stage is that of the struggle for identity, when the emerging recreation professionals sought to "untie the apron strings," to disassociate themselves from the disciplines which spawned recreation. There is a defensive attitude while one seeks recognition as a viable discipline with its own contribution. One hears often "this is my turf; keep off it!" . . . and, as the job market gets tighter the outcry gets louder and louder—there is no introspection or questioning as to appropriateness. This is the stage we seem to be in today—and have been for some 40 or more years!!! The third stage is the stage of arrival. One is comfortable; there are no apologies to make or defensiveness, for you know you have a contribution and are making it, and are being recognized for making it. Most importantly, when one moves into stage three, one is willing to work with others. One is no longer defensive, saying "let me show you what I know; I'm a recreation professional, and you are not; therefore, you can't possibly know as well as I!—rather, "let's work together, each sharing our strengths."

Position Legislation. The second point of civil service positions relates, too, to the stages of the profession—a struggle for identity and position protection. To be appropriately classified is important; however, it is not "recreation for recreation's sake," but rather it should be qualifications for the tasks to be performed.

Educated Leisure Educator. The third concern is that of espousing not only the values of recreation but also the value of employing a recreation-educated person. Again, it must be performance that counts—unless those coming through the recreation curricula of the colleges and universities do indeed perform superior to those who do not, it will be most difficult to argue for employment of those with such education. The positions in recreation-oriented agencies are varied, indeed—if an employer wants a facilitator in terms of managing areas and facilities, such will be sought; if a social facilitator is needed, that will be the focus of the job search. There must be articulation between the position or role in the qualifications of the individual—does the recreation-educated person have the proper qualifications? If not, why not?

Accreditation. The fourth concern with which I cannot agree at this time is that of accreditation, and this may seem like heresy, since I have worked on accreditation for many years and actually chaired the standards aspect initially. I say "yes" to accreditation as guidelines and a helpful process for self-improvement by institutions. I say "no" because we have focused so much recently on the mechanics of accreditation that we have failed to establish a process for keeping up-to-date and then updating. We have what I would call *"programmed for obsolescence."* We have not looked at the agenda for the 80s and where we are going. Specifically in our curriculum planning we must recognize that we cannot be all things to all people; we must identify for what we are preparing and market that package. I would recommend a conceptual-based curriculum. The present topical approach by accreditation leaves much to be desired. The competency-based approach by accreditation does not seem to have the necessary flexibility. We need the mobility for the student of the concept-based curriculum, because if you gain basic concepts you will have a foundation on which to build, then you can move laterally and vertically within the profession. You also can move with the times because you have that solid foundation. There are at least three groups of concepts which are essential. The first of these is the *target populations and the community system* within which they operate, including the forces which are involved in a societal setting, as well as understanding the social, political, and economic trade-offs with which we must deal. The second concept area is that of the *role(s) which we must play,* for example, the administrative role, the research role, the management role, the social facilitator role, et al. The *recreative experience itself* and the *function of activity* compose the third conceptual area. We must be able to articulate well what recreation is, what it does, why we should have it, etc. In each of these three conceptual areas emphasis must be given to the integration of basic disciplines, especially the use of research findings that bear upon the field of recreation. The university and college curricula should seek to prepare for the challenges of tomorrow, while providing the "tools" for today. There should be room in the accreditation standards for those who seek to be non-traditional, but who can establish a proper objective and a curriculum to meet that objective.

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[27] Mendell, Ron. "Are the Jobs Gone?" *AALReporter* 3(3):2.

We have the dual challenge of excellence and change. We must demand nothing less than one's best—nothing less than excellence in performance. This means alert thinking, and the ability to critique, analyze, systematize, and distinguish—we must have intellectual integrity. And, we have the challenge of change; "certainly change is inexorable and demanding, and, if we are to meet new needs, we cannot fall back on easy answers, less than rigorous teaching and training, or an attitude of business as usual. But, we need not overturn past philosophies and processes in the hope that anything new is better than anything old. Rather, we must (1) reexamine our research data to better discriminate the logical bases for applications, (2) incorporate new data into our programs without the usual delays, and (3) encourage the free and open interplay between scientists, technologists, program engineers, and those who apply their output in practice. This is productive change—growth."* Not to change is often comfortable—inertia is a disturbing trait to me. We must respond to change if we are to meet the needs of a changing society.

Philosophy and Prophesy

"To a large extent the future will be what people will believe it will be."[28] If we really believe in recreation and the meaning of recreation, that recreation is an essential of human well-being—then we will utilize the inherent dynamics of recreation. We will pick up the challenge of change and will move forward with optimism. We must be positive, and although much of what I may have expressed here may be considered negative, it really is not—only seeking to stimulate thought and to provide some insights. We can only go forward by looking forward, as well as learning from the past.

In a letter in *Update* (April 1978), it was said of Dr. Abernathy:

She had a sense of dignity,
and standards
and vigor

and that is what I would ask of you—to go forward:

with your head up in dignity
with standards of excellence, and
with enthusiasm and vigor.

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*From 1977 Fall publications Catalog of Research Papers.

[28] Royal Bank of Canada. "Discovering the Future." *Monthly Letter* 59(2):1.

Acknowledgement is herewith given to Charles Exley and Howard Gray, who through their doctoral dissertation research gave stimulus to many of the thoughts presented in this paper.

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PART II: Biography

6

SELECT BIOGRAPHICAL INFORMATION: JAY BRYAN NASH

Harvey M. Jessup

> *"They must be called heroes, insofar as they have derived their purpose and vocation not from the calm, regular course of things, sanctioned by the existing order, but from a secret source whose content is still hidden and has not yet broken through into existence. The source of their actions is the inner spirit, still hidden beneath the surface but already knocking against the outer world as against a shell, in order, finally, to burst forth and break it into pieces; for it is a kernel different from that which belongs to the shell. They are men, therefore, who appear to draw the impulses of their lives from themselves."*[1]

Jay Bryan Nash was born October 17th in the year 1886 in the small farming town of New Baltimore, Ohio. Jay was the youngest of four children born to William L. and Harriet Bryan Nash. His brother and sister were from four to sixteen years older than he and, consequently, were not considered childhood playmates. Grace, the oldest, was followed by Mary and Garfield with a space of about four years between each birth. William L., Jay's father, was of English descent; his mother, Harriet Bryan, was of Dutch ancestry. The farm on which Jay was raised was homesteaded by his maternal grandparents. "He (Grandfather Bryan) and his wife went into the country of Ohio with a yoke of oxen, their personal apparel, and some seeds. My best information is that they were both in their teens." (Nash, October 13th, 1955, letter.)* Both of Jay's grandfathers died before he was born, but both grandmothers lived well into their eighties. Grandmother Nash lived in Indiana, and although he visited her on occasion, it is safe to assume that he was influenced more by grandmother Bryan. (Nash, July 6th, 1964, interview.) In an interview, Jay B. Nash recalled the industriousness of his grandmother, who, like most farm people, rose early, worked diligently all day, and retired late. She read her Dutch Bible every evening, for she had never learned to read English. She was highly skilled in handicrafts, and Nash felt that it was probably she who initially developed his appreciation for hard work and in doing and making things.

As a boy, Jay, as well as his brother and sisters, worked very hard around the farm and had little time for play and recreation. This was very typical on farms around the turn of the century. "The only times I recall that were completely free for recreation were Decoration Day (May 30th), Independence Day (July 4th), and the day of the Sunday School Picnic." (Nash, July 10th, 1964, interview).

The educational background of Nash's parents was limited to elementary school. They were apparently aware of the need for and benefits of an education, for they did see to it that each of their children completed high school and attended college. Grace, the oldest, left home when Jay was still a child to attend college and pursue a teaching career. It was probably she, as well as Jay's father, who was most influential in his continuing his education beyond high school and entering the teaching profession. "Strangely enough much direction to my life was given by my older sister (Grace) who died when I was quite young. She was a teacher and she never said, 'If you go to college;' she always said, 'When you go to college.' To double check, she left careful instructions with a cousin to see that I got to college. (Nash, Oct. 13th, 1955, letter.)

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[1] Hegel, G. W. F. *Reason in History*. New York: The Bobbs Merrill Co., 1953, p. 40.

*Throughout this chapter original sources—either by letter or personal interview are noted along with the specific date. A further elaboration of the life of J. B. Nash is available in the book, *The Hopeful Traveler*, AAHPERD, 1980.

That Jay did continue his education is a matter of record. He walked daily to a small one-room schoolhouse in New Baltimore. After graduation from elementary school, he went to Marboro High School in Stark County, Ohio. This school was three miles from his home in New Baltimore, and the only means of transportation was horseback. At the time this was a three-year high school "taught by one teacher interested primarily in Latin and mathematics. (Nash, July 10th, 1965, interview.) As an indication of Nash's humor, when asked how he did academically, he said, "I don't believe I was at the top of the class, and I know I wasn't at the bottom; probably someplace in the middle. I think there were three in the class." (Nash, July 10th, 1965, interview.)

Nash considered his childhood typical for that day, with most of his waking hours devoted to chores and schooling. He felt that his parents and grandparents were hardworking, industrious people, who, in disciplining their children were "strict of thoughts—mild in action." The little time remaining from their arduous day was relegated to community activities. The boyhood experiences of Nash were much like those of any other child living on a small farm in the Midwest. He had chores to perform and school to attend, and in the little time left over, he played. (Nash, July 11th, 1964, interview.)

In his youth Nash seemed to thrive on activity and loved the "great outdoors." Few, if any, remembrances of indoor or sedentary activities can be found. When asked to reflect on his daily childhood play experiences, he wrote:

> *"I remember the wagonhouse (workshop) where I could make my own coaster (wheels on planks or small wagons), bows and arrows for hunting . . . skating on a small pond . . . going (sometimes barefoot) to milk the cows on cold, frosty mornings with a faithful dog at my side . . . Sunday School and family picnics were "big days" and I was sometimes allowed to drive the horse and carriage to and from . . . I don't recall that I particularly liked farm work but it seems that play and work mingled on an Ohio farm in the late nineteenth century."* (Nash, July 25th, 1964, letter.)

It may be assumed that some of these early experiences had a good deal to do with shaping Nash's philosophy in later years. In some of his talks and essays and in some of the programs that he developed or assisted in developing, this point is reflected, viz., "Man Must Work," "Those Hands," "The Next Fifty Years," his work with the Campfire Girls, outdoor education projects, and community playgrounds, New York University Camp at Lake Sebago, etc.

> *"My father was a lecturer for the Grange, and one of my earliest remembrances was sitting in the front row of a little town hall—gazing with admiration at the visiting lecturers. I wanted to be able to talk from a platform. I followed these people down to the small town—at a distance, of course."* (Nash, Oct. 13th, 1955, letter.)

One of the lecturers who most impressed Jay as a boy was Russell Conwell, later to become the President of Temple University, who delivered his famous talk "Acres of Diamonds," in Marlboro, Ohio, the county seat. This was one of the famed Chatauqua lectures.* It was probably Conwell's influence along with that of the other lecturers at the Grange, which steered Jay, as later will be shown, into the development of his most outstanding talent, public speaking. When asked about this desire to lecture before audiences, Nash wrote:

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*One important feature of the educational upsurge of these years was the interest in adult education and in the organized popularization of culture. Bishop John Vincent founded Chatauqua in 1874, on the principle that "mental development is only begun in school and college, and should be continued through all of life." Though the emphasis of Chautauqua was originally on religion, the institution became increasingly secular, and devoted more and more of its energies to the popularization of literature, the arts, music, and drama. With permanent headquarters on the shores of Chautauqua Lake in western New York, Chautauqua was peripatetic, carrying its message of cultural good cheer to every small town in the country. With the coming of the movies and the radio, and with a growing sophistication in the rural and small town population of the country, the influence of Chautauqua declined, and it withdrew to its lakeside refuge.

> *"Where this desire to speak from a lecture platform came from, I can only surmise. I do know that after hearing "Acres of Diamonds" I made a great wish or vow that someday I might move an audience by my words as Conwell did that evening. I was the only person for miles around who went beyond the two year high school. My parents tell me that I took part in Sunday School affairs, speaking at Children's Day programs, as early as ten years of age, and on picnics and entertainments."* (Nash, October 23rd, 1956, letter.)

This talent for public speaking was further developed at Oberlin College.

In 1904, Nash accepted a position as a teacher in a one-room school house in Hogback Corners near Hartville, Ohio. It consisted of grades K through 8, a typical educational arrangement of that era. Nash taught all subjects and all grades and, because people still considered physical education in the school a frill, ". . . nearly lost my job because I carried a ball for recess play." (Nash, October 23rd, 1956, letter.) Though the games were crude in nature, Nash soon came to realize the potential of play as an educative process.

It is apparent that he was also crystallizing his philosophy of life during those early years, as noted in the speech he delivered to the Marlboro Y.M.C.A. in 1905. (Nash, 1905, address to Marlboro Y.M.C.A.)

> *". . . I don't believe for one moment that the present generation is worse than the last. I believe that this is the best day that the world has ever seen, and that tomorrow will be a better day than this. I believe that the stars in their courses were never fighting for the man who is on the right side, as they are fighting today."*
>
> *". . . What is the trouble? We are going through a time of great transition. We find ourselves as the gymnast, now and then, finds himself. He is swinging from one rung of a suspended ladder to another. There comes a time when he must let go of one rung. For a moment he is in the air. He must grasp the next bar and will, if all goes well; but things are a little insecure for that moment when he is in the air. Now we are having to make such adjustments all the time. The one which we are making now, however, is a little more tense than the ordinary one."*

He asked the same type of challenging questions in this speech that he was well-noted for in his later years.

> *"Would it not be better to show him that society forces some men to such things and that he is a part of society and in a way responsible for such conditions? . . . Are you going to give him reasons for his attitude or are you going to be arbitrary? . . . Can you not show him that other things are vastly more important?"* (Nash, 1905, address to Marlboro Y.M.C.A.)

His philosophic concern for the useful life was also evident:

> *". . . Now has man fulfilled his duty if he simply does not waste his life in dissipation? No! He must do something more than this. He must push on and do something worthwhile, something that will help humanity."* (Nash, 1905, address to Marlboro Y.M.C.A.)

Another facet of this philosophy carried through in his lectures during his professional career, often quoting prose or poetry to highlight the points he was making. In this speech he used a quotation from Robert Louis Stevenson:

Then go with me wherever high
The traveling mountains of the skye
Or let the stream in civil mode
Direct your course upon a road.
For one and all, both high and low
Will take you where you wish to go,
And one and all go night and day,
Over the hills and far away.

Nash, even in those days as well as later in life, was a philosopher—ever-challenging, ever-questioning, ever-causing man to examine himself in the society in which he lives. In his pungent and provocative essays throughout his career, he continued to hurl challenges at professional recreational, physical educators and lay leaders alike: "Can man live in the world he has created? Can man half control his doom? Can America be trusted with leisure? He continually urged man to "accept the challenge" and not to slip into a pattern of sedentary living—to use his creative talents and not to atrophy.

Nash left his teaching position in Hogback Corners in 1906 and entered the Academy at Oberlin, Ohio. This step was necessary to meet the college entrance requirements. This was not uncommon for that day because many high schools were only two or three years in length and many of the pupils did not accumulate enough credits and courses to gain admission to a college or university. Hence, pre-college work at prep schools or academies, as well as home study, was quite common.

Here in the opening year, another fortunate event took place. As a sub-freshman, he was assigned to a room with a senior who was a member of the debating team. He went with him to the debate practices and soon found himself on the Academy team.

> *"Once I remember, because of illness of a member of the team, I publicly debated both sides of the question; and I remember we won both sides. My debating experience was most significant. I was not an orator, but I had no trouble speaking freely without notes or aid of any kind. My side never lost a debate. One thing I remember—for many years I went out of my way to accept any and all invitations to speak on any or every subject. It was good practice."* (Nash, January 7th, 1957, letter.)

It was written of Nash in the Oberlin Senior Yearbook that "his fluid voice flowed constantly." That he eventually gained prominence as a public speaker is a matter of record. Indeed, in 1961, as he wrote of himself for the Oberlin Class of 1911 fiftieth reunion journal—"Administrator, professor, dean, sixteen books and many lectures. As in college, I am a man of few words, but use them often." Both at the Academy and College, he participated in football, was manager of the school newspaper, and, most importantly, was a member of the debating team.

At Oberlin, his academic interests did not follow the lines of physical education. Instead, he chose to major in sociology; and that, coupled with his broad liberal arts and Bible background, seemed to flavor his philosophy of physical education in later years. Rather than the scientific approach to physical education, Nash was noted for an approach with more of a sociological implication.

Chance and vicissitudes in the development of one's background are often the factors that cause a person to embark on or follow a chosen profession. When he accepted his first job as a teacher, he was not employed as a specialist in any particular field of endeavor. He was hired as a "teacher," and the subjects for which he was responsible were English, manual training, typewriting, and others. In the first decade of the twentieth century there were few, if any, regularly scheduled recreational programs or classes in physical education. There were none at the high school which employed him. It was consuetudinary for the teacher who liked physical activity, who carried a ball for children to play with at recess, or who played on an athletic team at college, or who was willing to help umpire some game after school hours, to become known as the "physical director" and to become responsible for the program of athletics and physical training (Nash, Emma, July 30th, 1965, letter to author.) Actually, Nash had planned on teaching only a few years in order to earn enough money to put aside to further his education. He intended to do graduate work at the New York School of Social Work or at Columbia University and pursue a career in social work. However, circumstances changed this plan. Throughout his entire professional life, some of the basic sociological and psychological principles inherent in the field of social work were evidenced in the philosophy of Nash.

Thus, Jay Bryan Nash, in 1911, stood upon the threshold of a great, though as yet unknown, career. He had an excellent background in general education, debating, sociology, and athletics. When asked what he considered to be his outstanding accomplishment in college, Nash answered, "I graduated." (Nash, July 12th, 1964, interview.) This he did on June 21st, 1911.

Early Professional Years in California

Upon graduation from Oberlin College in 1911, Nash accepted a teaching position at Pacific Groves High School on the Monterey Peninsula in California. He stayed in that position for one year becoming actively involved in the physical education program both during and after school hours. There was not actual provision for physical education at the school; the ingenuity and determination of Nash were

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Note: Brevity in writing about Nash's career in California, New York University, and professional organizations is by design. To describe these major segments of his professional life in the detail they richly deserve would take much more than the pages alloted in this particular text. They will be included in future editions of this or other texts. The intent of this volume is to expose the reader to other less-known dimensions of Dr. Nash's life which had the most influence on many of his great lectures and his latest writings on recreation.

the main factors in the development of the program. Nash's work was recognized and he was offered, and subsequently accepted the position of Director of Physical Training and Athletics at Freemont High School in Oakland, California.

In 1915, Nash's work was recognized again, this time by Mr. George Dickie, who was then Superintendent of Recreation and Director of Physical Education for the City of Oakland, California. Nash was offered, and accepted the position of Assistant Superintendent, a position he held until 1917 when he was appointed superintendent. During his tenure, Oakland became a model city in terms of numbers of playgrounds and the cooperative use of school facilities and city playgrounds. Truly, the Recreation Department of the City of Oakland lived up to its model, phrased by Nash, "a playground within reach of every child."

Nash took leave from his position in Oakland in 1918 to become Assistant Supervisor of Physical Education to Clark W. Hetherington for the State of California. During the year they worked together, Nash and Hetherington developed a syllabus for physical education, the first of its kind in the United States. Upon his return to Oakland, in 1919, Nash continued to provide leadership to the development of one of the finest municipal recreation programs in the United States. Nash, pioneer in the field of industrial recreation, was responsible for the development of perhaps the first municipal and family camps in the United States. Many considered the development of the municipal camps as one of Nash's most original contributions; these camps, as well as the other creative phases of the recreation and physical education programs at Oakland, were emulated by many other cities in the United States.

In 1926, Nash resigned from Oakland, California, and joined Clark Hetherington at New York University to assist in developing a department of health and physical education inaugurated in 1925. This was the second time they were to work together and again this close relationship lasted only one year. Hetherington became quite ill during the summer of 1927 and was forced to return to California. His sick leave and subsequent official retirement in 1930 left Nash with the task of building what was to become one of the most highly regarded departments of health, physical education, and recreation in the United States. Nash served as professor and chairman of that department until his retirement in 1953. Perhaps one of the most noteworthy endeavors of his career at New York University was the development of the New York University Camp located on a portion of acreage in the Harriman Section of the Palisades Interstate Park, some 25 miles north of New York City.

New York University Graduate Camp

Most leisure and recreational specialists and some physical education professions have abundant knowledge of the benefits accrued from camp life. However, most camping experiences were, and are, on the level of preteenage and adolescence youth programs. This was to be an adult camp with emphasis on camping skills for graduate students. Later, undergraduate programs for health, physical education, and recreation majors were developed. Those undergraduate programs were primarily designed for the development of camping and waterfront skills and other activity-type programs that could not normally be taught in the urban confines of Washington Square in lower Manhattan of New York City. The inaugural session was from July 1st to August 12th in 1927 at which time there were eighty students and eighteen faculty and staff members. At the height of its attendance in the late 1940s and early 1950s, there were graduate students numbering 250 from many states and some overseas plus 25 faculty and staff members. The program evolved from one with emphasis on camping skills with some degree of theory and academic courses to primarily an academic program including courses in chemistry, physiology, psychology, sociology, and philosophy and administration of physical education, health, and recreation courses. The basic philosophy of learning and living together, sharing ideas, and establishing democratic patterns of living, changed very little during the 25-year period in which Nash was associated with it.

What was the magic of the New York University Camp that caused people to come from all over the world? Why did so many people drive across the country passing many other outstanding universities to continue on their arduous journeys until they reached the village of Sloatsburg in the foothills of the Ramapo Mountains? What caused many students from foreign countries to come to an obscure little campsite four miles from the nearest village which boasted only one general store and two filling stations? Certainly, it wasn't the lure of comfortable living, gracious dining, modern classroom buildings, or an extensive library. New York University Camp had none of these. One had to walk halfway across the camp to fetch water, to wash, and to take care of other toiletries necessary to life's functioning.

Hardships, yes—but these very hardships caused an air of unification, dedication, and an imaginative thinking that kept students operating on the highest possible level. Committee meetings and group discussions were a large part of the educational process at the Camp and living so closely together for six weeks necessitated a large amount of give and take. People really got to know each other. They learned far more than that sort of knowledge—others' names, hometown, and skin color—which marks the superficial relationship pervading most metropolitan schools where students scatter to their respective dormitories, homes, or other places after classes are over.

There is much written testimony that the personal influence Nash had upon his thousands of students, particularly in the natural setting of the New York University Camp, was perhaps his greatest contribution. The thousands of professional people remember Nash mostly as an inspirational leader, a challenging teacher, and a very warm and human personality. He was as much the champion of "the little man" or "the foreigner" as he was the companion and colleague of the most notable in the profession. He seemed to instill the aura of excitement and creativity into the job of teaching and working with youth. The intellectual pursuits at camp were not limited to a five- or eight-hour day. The entire staff, including Nash, always seemed available for conferences, and, at many times on the "great rock," along the paths or at Saddleback (the name given to the main building) were seen small and large groups of students gathered for informal discussions on almost any subject imaginable. Topics discussed included: class assignments; professional problems germane to a small locality, an isolated incident, or the nation as a whole; current happenings in national and international affairs; sociological discussions of racial issues, particularly in the role of an institution such as New York University. Most important, however, was the fact that each student was accepted as an individual. He was judged by his contribution, and no matter how small that contribution was, it was recognized and appreciated. Each person was encouraged to be creative and, in fact, seemed to enjoy sharing his abilities and talents with the group.

Nash's philosophy of equal rights for all and true democratic living was further exemplified by the admission of Negro students. Until December of 1944, the Camp remained basically "all white." While it is true that there were some foreign students of darker skins—for example, Puerto Rican, Indian, and American Indian—until this time a Negro had not been registered.

Though the graduate and undergraduate facilities at New York University both at University Heights and Washington Square had many Negroes in attendance, the camp itself was not actually integrated. During the time of Dean Payne's administration (1939–1945), much was done on the university level in terms of intercultural relations and intercultural education.[2] Camp, however, was an entirely different story. Here the students lived in very close proximity to each other and there was no possibility of any type of isolation or segregation whatsoever. They shared the same dining tables, lavatory facilities, and cabins in which to sleep. There were no dividers or separate cubicles for any individual.

As indicated earlier, the students who attended the camp were from all parts of the country. It may be estimated that at least one-fourth, and probably as many as one-half, were from southern states. Could the University afford to gamble on a situation which might bring catastrophic results to a program which had reached the pinnacle of success? Normal integration in a university classroom was one thing, but creating a situation where the Negroes and whites would be forced to live together under one roof—that was another question.

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[2] Hug, Elsie. *75 Years in Education*. New York: NYU Press, 1965, pp. 208–9.

Nash was willing to accept the challenge. He believed in true democracy—not just lip service to an ideal. He believed that the traditions of camp, the strength of character of the campers and faculty, and a true dedication to the ideals of democracy could make true integration work. Actually, it was not just a case of making integration viable but of really living and profiting by this cultural integration. Many men might have shied away from such a controversial situation. It could, if the proper leadership and understanding were not there, bring disastrous results. True, there was support from the University administration; however, the camp and all it stood for was reflected mainly in the name of Jay B. Nash. This undertaking and its success or failure had to be his and his alone.

In 1944, the first Negroes were admitted to New York University Graduate Camp.Four were admitted during that summer. After a period of time, two discontinued their studies upon receiving the Master's degree, but the other two continued their studies and within a few years completed their doctorate program. These four persons opened the doors. They led the way for others to follow so that today many of the most outstanding Negro leaders in the field of health, physical education, and recreation received their graduate training at New York University.

It would be naive and even erroneous to suggest that there were no misgivings or some internal discontent on the part of the student body or that there was not a reaction on the part of some students so unfavorable as to cause them to discontinue their studies at New York University. However, it must be realized that in almost any new innovation there is bound to be some resistance and discontent. It is probably safe to assume that those students who rejected the idea of integration at camp had biases and prejudices so deeply ingrained that they could not have profited by the experience anyway. There were many others who resisted at first but soon came to realize that their own biases were unfounded, and this experience became one of the most significant factors in their entire lives.*

Lest the reader conclude that these misgivings were held only by the white students, the following article written by Juanita G. Pierce, the first Negro student to receive a doctorate in physical education from New York University, is presented in its entirety.

"Had this article been written prior to 1944, it would have been stereotyped. That is, an account of a humiliating experience tinged with bitterness and sarcasm and directed at making a well deserved criticism of American democracy. Instead, it is an account of the writer's participation in an experiment in democratic living.

In 1944, I matriculated in the School of Education at New York University and with many misgivings realized that the courses that I wished to pursue were being offered at a camp conducted at the Institution. I became still more apprehensive upon learning that I, along with three other Negro students, comprised the first colored Americans to be admitted to this camp.

Attired in my very best sport clothes and feeling extremely akin to a guinea-pig, I arrived at my destination. The first few days were devoted to getting settled in cabins and registering for classes. During this period every effort was made by the camp officials to give adequate and equal attention to the comfort of all campers.

On or about the third day, the director of the camp delivered a welcome address to the campers. This speech was concerned with world brotherhood and as I reflect upon the director's comments I realize he presented a philosophy of life worthy of emulation. However, at the time, I remarked in a very cynical manner that his speech was the most profound bit of "lip-service" to democracy that I had ever been forced to swallow.

Before the summer was over, the actions of the staff and students literally forced me to swallow that idle remark. Students of many races and religions worked, played, worshipped, ate, quarrelled, and even fought together. By the end of the second summer, I actually felt the urge to join in the singing of 'May the Star Spangled Banner long wave o'er the land of the free and the home of the brave.' I had finally met a few brave Americans who are striving to make this the land of the free.

Of course, this experiment was not letter perfect, but all efforts were aimed at perfection. This rich experience, when compared with numerous humiliating episodes, exemplifies a minute oasis in a mammoth desert. Yet, it suffices to give me faith in the democratic ideal and the courage to fight for its actualization. Moreover, it tends to substantiate my firm conviction that the best way to learn to live harmoniously with other religious

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*Note: The author has personally seen and heard testimony to this effect, having been a student and colleague of Nash's at NYU.

and racial groups is to get to know each other by actually living together."[1]

This account by Juanita Pierce vividly illustrates the apprehensions of the first Negro students and other Negro students who were to follow. However, this apprehension gave way to eventual assimilation and an understanding among the campers.

Many of the other outstanding Negro leaders in our profession reflected the same feelings yet expressed their experiences in different ways. Dr. Frank L. Forbes, former Chairman of the Department of Health, Physical Education and Recreation at Morehouse College, Atlanta, Georgia, who first attended New York University Camp in 1946, said:

> *"The final measure of the wealth of a teacher is not in the money and property that he has accumulated but in the regard and contribution of the students he had produced. . . . Yours are the riches of love and respect of students you have taught, people under whom you have worked, and people who have worked under you. Yours are the riches of satisfaction that have come from the creation and nurturing of an education setting where every man can walk with human dignity with his fellow man and with his God."*(Forbes, May 21st, 1951.)

Dr. Herman Neilson, former Director of Physical Education and Athletics, Hampton Institute, Hampton, Virginia, related his experiences a little differently from those of Dr. Pierce or Dr. Forbes, helping to indicate that no one single factor of camp life could be credited with having the greatest degree of influence on the integration of students.

> *"I must admit that remote rumblings of fear tensed my being as I approached the beautiful campsite in July, 1948. Realization of the stark intimacy of the situation awaiting me brought qualms of insecurity.*
>
> *I shall never forget how forebodings slipped away and a feeling of belonging took hold during that first talk by Dr. Nash at the campfire. Just the moment when full integration occurred is hard to say. It might have been during a tennis match; during a dining hall sing; a meeting on the rock classroom—or "pow wow." The spirit of Sebago seems in my experience to greet you gently at first and then gradually grow on you. The crucible in which the bonds of friendship are forged 'living together' can certainly be called Sebago."* (Neilson, March 8th, 1966, letter)

Dr. Nash constantly added his personal touch to the lives of all students, and perhaps at that time to the Negro student, it seemed as though he was extending his hand further and directly towards them. This was actually not the case, for as indicated earlier, Dr. Nash never recognized distinctions according to color, prestige, or national importance. Each person was an individual and treated accordingly. Students did not come to Nash. Nash went to them and on their grounds.

Abdella J. Campbell, who first attended Camp in 1945, writes of a different experience:

> *"It was in 1945 at Hampton Institute that I heard Sid Moore recount his first experience at NYU Camp. It was from his description of the Camp and the attendant activities that I decided to attend the Camp and New York University.*
>
> *Three of us arrived in Sloatsburg on a Sunday night in July 1945. We called the Camp for directions and were told that someone would call for us. In about twenty minutes the station wagon pulled up at the station; two men leaped out and began taking our bags. The man who had taken the most bags and placed them in the wagon reeled gingerly and extended his hand saying, 'I am Jay. B. Nash.'*
>
> *The cheerful smile, a helping hand, the swift movement of the doctor had amazed me. Far from a stuffed shirt that you sometimes find in Ph.D.s, the first impression of Dr. Nash had been indelibly stamped in my mind. Hearing Dr. Nash talk, working with him in several classes and seeing how his philosophy of democracy was being tested in the Camp probably changed my entire attitude and philosophy about the possibility of democracy working."* (Campbell, April 14th, 1951, letter.)

These few statements summarize best what many of the Negro students who attended New York University Camp felt. True democracy was now actually at work at New York University Camp. The development of these intercultural and interpersonal understandings is considered by many to be the outstanding feature of camp and the single most important contribution of Dr. Nash to humanity.

Nash's Work with the American Indian

Another extremely influential although less-known dimension of Dr. Nash's career was his work with the American Indians. In 1933, he was granted a leave of absence from New York University for a period of up to one year. Harold

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[1] Pierce, Juanita G. *On Being a Negro, Self.* 1946, pp. 11–2.

Ickes, Secretary of the Interior at the time, appointed Nash director of Indian Emergency Conservation Work. This appointment was made at the request of Mr. John Collier, Sr., Commissioner of Indian Affairs for the Department of Interior. Nash and Collier had first met in 1920 when together they formed the American Indian Defense Association which had as its purpose the restoration of thousands of acres of land for the Indians of this country which had been squatted upon by the white population.[4]

Indian living on the reservations was poorly-organized. Community living, conservation of crops and land, social organization, and goals of life were the major problems facing the American Indian. In a letter to Dean Withers, Nash's immediate superior at New York University, Secretary of the Interior, Harold Ickes noted that President Roosevelt had committed to the Indian Bureau, the administration of the fund of $6,800,000 which for a period of six months to a year was to be expanded in the placement of 14,500 Indians in camps on the Indian reservations and possibly in other places in the national domain. The task was to be one of enrollment, colonizing, production, and reforestation. In writing of this problem, Ickes continued, "... there are large educational possibilities, possibly important opportunities for demonstrations of social method if the task can be handled in that spirit. Commissioner Collier and the members of his staff directly concerned with the emergency assignment, feel strongly that Professor Nash is indispensable." (Ickes, May 3rd, 1933.)

Apparently, Dr. Nash's work with the American Indian was extremely fruitful. Written testimony to the success of this work is supported in a letter written by John Collier to Dean Withers at the end of the initial four months of the project:

> *"Dr. Nash, whom you temporarily released for the Indian Emergency Conservation Work has achieved something which looked at before the event would have seemed like a miracle. Today there are 14,000 Indians (the full allowed quota) actually on the conservation projects of 68 reservations. There are about 9,000 in family or mess camps. So valiant has been the organization and the spirit that we have not had demoralization in a single one of the nearly 200 camps. Even in the northern states where demoralization on some of the reservations has advanced pretty far among the Indians and where habits of industry are weak, there has been a complete response by the Indians and a complete success of camp activities.*
>
> *... I want to express my own deep and lasting gratitude to you for having made it possible for Dr. Nash to help as he has done. As you already know, aside from my recognition of his service at this particular time, I consider Dr. Nash to be the leader in the leisure time field and one of the most fructifying men at work in American education today."* (Collier, August 31st, 1932, letter.)

Undoubtedly, Nash's success was not the only outcome of this venture, for the influence of the Indian on Nash was as great, if not greater, than Nash's on the Indian. He returned to New Mexico many times over the years and stayed with his very good friend Antonio Mirabal, former governor of the Taos Pueblo Indian Tribe.

The aphorism that one cannot affect without being affected is particularly true in the case of Dr. Nash and the American Indians. Throughout his career in his lectures and writings, Nash continually made reference to pottery, weaving, mountain trails, beadmaking, and many other aspects of the Indian way of life. Even in his waning years, as late as 1964 and 1965, Nash still made reference to the direct and uncomplicated Indian way of life.

> *"In the wilderness areas, there are jumping-off places—places where the guide comes down the trial to meet you. It's the low country, yet a mile high. He looks over the group and the rather sad high heel, city clothes, and ill-packed bags. His directions are simple: the next morning travelers and packs are ready to go.*
>
> *The guide has been over the trail—he knows the narrow ledges and knows where there will be water and feed for the animals, where the shale banks are slippery, where there is a turn-off for a view of this back country which seems so close after a day's climb. He knows where there is plenty of wood, and he brings food for the party needs. (Rice and beans will not cook in the rare atmosphere, but corn cakes and bacon will.) He leads his party to where the trees become shrubs and then no trees at all—only bare rocks and sky. The higher one climbs the farther back he can see; still, there is up—the stars are out—and beyond are other ragged rock trails and glaciers. Beginners learn. There are no credits and no grades. There*

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[4] Collier, John. *The Indians of the Americas*. New York: W. W. Norton & Co., 1947.

are no gifted, no slow learners. Life gives each climber his mark.

On an Indian Reservation in Arizona there is a large flat-top ridge known as Navajo Mountain. How many trails to the top? I asked an Indian. 'A thousand,' he replied, 'but when you get there, you'll all be at the same place.' This question and answer is applicable to education, religion and to life." (Excerpt from address, May 9th, 1964, AAHPER Convention.)

In addition to the influence found in his writings and speeches, Dr. Nash's own personal mode of living reflected his interest in the culture of the American Indian. In his apartment on East 10th Street, New York City there were many articles and books dealing with Indians and Indian lore, as well as the tapestries and artifacts which adorned the rooms in his home.

Quite often his manner of dress and the decor of his cabin at the New York University Camp at Lake Sebago give further evidence of this strong kinship to the American Indian. Over the years, two nicknames by which he was either referred to or called made for easy identification of the personality of Jay B. Nash. "Ranger," one of the two and by far the most popular, was believed to have been given him by his wife, Emma; "Great White Father," the other name, may have been given him by his students or by the Indians with whom he worked.

Professional Association Activity

The continued growth of the Department of Health, Physical Education, and Recreation at New York University, the nationally significant role it had in education, and the influence of Dr. Nash on the profession is all a matter of record. His leadership positions in many state, national, and international organizations include the following: The President's Committee on Community Service Problems; National Congress of Parents and Teachers; Boy Scouts of America; Camp Fire Girls; International Scientific Association for Physical Education; American Camping Association; Teaching Film Custodians, Inc.; the federal government's Outdoor Recreation Resources Review Commission.

Among his more significant contributions to the profession came through his activity with the American Academy for Physical Education and the American Association for Health, Physical Education and Recreation. In 1926 with Clark Heatherington, R. Tait McKenzie, Thomas Storey, and William Burdick, he began to develop the framework for the American Academy of Physical Education. He was named Secretary at the inaugural meeting in 1930, and subsequently, was chosen president in 1945, the third and last of the original five founders to hold the office. Membership in the Academy, still the most distinguished of our professional organizations, is by invitation.

Nash's role in the American Association (Alliance) for Health, Physical Education, and Recreation is of undeniable significance. He was one of those actively responsible for the merger of the Department of School Health and Physical Education of the NEA and the American Physical Education Association. Although at the time many were opposed to this merger, it soon became evident that it was a most judicious milestone in the strengthening of the profession.

Mabel Lee, who was President of the American Physical Education Association at the time Nash was President of the Department of School Health and Physical Education of the NEA, states:

> *"Perhaps the one biggest thing Jay B. did for our professional association was bringing about the tie-up with the NEA. He, more than any other one person, was the power that brought that about. He kept plugging away at the project for years until victory came. I was one who was opposed to the tie-up and so as an opponent I salute him for his 'stick toitiveness' and patience to see the thing through."* (Lee, July 19th, 1965, letter to author.)

In addition to his other services and contributions to these organizations, Nash served as President of the NEA Department in 1930 and 1931 and as President of the American Association for Health, Physical Education and Recreation in 1942. He was thus the only person in the profession to be president of all three organizations. Throughout his lifetime, he chaired and had membership on numerous committees, served on the board of directors, gave many keynote addresses, and generally was one of the most respected and influential personalities of both the American Academy of Physical Education and the American Association for Health, Physical Education, and Recreation.

Outstanding professional services and contributions are not usually performed without due recognition. In addition to the encomiums bestowed on Nash by his colleagues and students both orally and through the written word, he was also the recipient of many of the highest professional awards given by institutions and organizations for outstanding achievement. Included in these are: the medal of the Royal Hungarian College of Physical Education (Budapest); the Gulick Award of AAHPER (1940); the American Recreation Society Award (1954); the Academy's Hetherington Award (1955) of which he was the first recipient.

Nash's Personal Life

In 1915, when Nash was appointed Assistant Superintendent of Recreation and Assistant Director of Physical Education at Oakland, California, he married Gladys O. Caldwell. They had a daughter Janet, now Mrs. Kenneth Silver who throughout much of her professional life was a physical education teacher in Thornwood, New York. Nash and his wife Gladys were divorced in the early 1930s.

Nash remarried to Emma Rodirick Frazier in 1935. Emma Frazier was born and raised in Lynn, Massachusetts. She received her Bachelor of Arts degree in English from Mount Holyoke College in 1919. She attended the Boston school of Physical Education for professional preparation in 1922, and received a Masters of Arts degree in physical education from New York University in 1932. At the time of their marriage and for some years after, Emma Frazier Nash was chairman of the women's undergraduate physical education program at New York University.

Jay and Emma lived a very happy life together. Their mutual love, respect, and esteem were evident in almost every facet of their life. Those who knew Mrs. Nash at the university, and especially those fortunate enough to be with her at New York University Camp, loved and respected her every bit as much as they did Dr. Nash. She was truly a guiding force in Nash's life and he often paid her tribute, especially for her inspiration and the long hours she devoted to editing his writings.

J. B. and Emma Nash at Lake Sebago, New York University Camp, 1948.

At the time of this writing, Emma ("Pop" as she is known to her many friends) still resides in the apartment at 40 East 10th Street in New York which she shared with her beloved husband for over thirty years. Well into her eighties, she still tries to keep as active as possible, working three days a week with the New York Metropolitan Museum of Art.

Nash and Emma had a son Rodrick, who is currently professor of history and environmental studies at the University of California, Santa Barbara. Prior to that time, Rodrick was a history professor at Dartmouth College. He received his Bachelor of Arts degree from Harvard University in 1960 and his Doctorate of Philosophy degree from the University of Wisconsin in 1964. Nash was very close to his family and was able to give his son a philosophy of life in keeping with his own. They spent much time together fishing, hiking, and participating in other recreational activities. Evidence of the fact that the son really captured his father's philosophy was reflected in the numerous letters by Rod in Nash's personal file. Rod's doctoral thesis, "Wilderness and the American Mind," reflects his major field of interest, undoubtedly engendered by his father's love of nature. Rod contributed an article, "Recreation in the Wilderness: a Glance through American History," to his father's last publication *Recreation: Pertinent Readings.*

In addition to Rodrick's teaching, and authorship of numerous articles and books, he is perhaps one of the foremost authorities on white water rivers throughout the North and South American continents. He has "run the rapids" in many of our dangerous rivers on both continents and recently coauthored a book with Robert O. Collins entitled *The Big Drops: Ten Legendary Rapids,* published by the Arrow Club Books in San Francisco, California (1978).

Retire to Live

Barely six months before his 67th birthday in May, 1953, Nash's first "exodus" from professional life took place. He retired from New York University receiving supernal accolades from the administration of the University. However, "retirement" from New York University was by no means the end of Dr. Nash's professional career. It is inconceivable that a man of such vitality and dedication could withdraw from professional activity and fade into oblivion beneath the cloak of retirement in what many call the "declining years." There were no such "declining years" in Dr. Nash's life. Indeed, he took on tasks and accepted assignments that would have been arduous for a man half his age. Truly, he was a living personification of two of his better known speeches, "Man Must Work" and "Retire to Live."

In 1953, he accepted a Fullbright professorship to India. During that year, he travelled through virtually every part of that country teaching, consulting with government officials, and a variety of professional activities. At the conclusion of that year, he presented a very comprehensive report to India's Ministry of Education, entitled, "Recommendations on the Organization, Administration, and Planning of Physical Education, Health, Recreation, Outdoor Education, and Youth Work for India." Through correspondence with some of the leaders of physical education in India, it has been acknowledged that Dr. Nash's contributions and influences in that country had tremendous impact.

In addition to his professional contributions, Dr. Nash left his personal touch on many. According to Dr. G. D. Sondhi, Honorary Advisor on Youth Education, Ministry of Education, "It was India, and those associated with him (Dr. Nash), who gained much through contact with an erudite, humane, and lovable personality." (Sondhi, July 6th, 1966, letter to author.) An interesting event, showing Nash's true belief in his own philosophy, was revealed in a letter from Dr. Arthur W. Howard, Principal, Christian College of Physical Education, Lucknow:

> *"Dr. Nash spent a few days with my family in Koh-i-Noor Camp, Sat Tal in the Himalaya Mountains. He insisted on walking, not being carried, the four mountain trail miles to the camp. He enjoyed the setting and said he would have to modify his book to give Koh-i-Noor its rightful place as second oldest physical education camp in the world."* (Howard, July, 8th, 1966, letter to author.)

When Nash returned from India, he accepted the position of Dean, College of Recreation, Physical and Health Education, and Athletics at Brigham Young University, Provo, Utah (the first university to list recreation prior to physical education and health). His services were called upon to assist the university in the evaluation and reconstruction of the program within this college. Again, this was another major undertaking. Nash stayed in this position for two years and during this time his leadership undoubtedly had a marked effect on the student body, faculty, and administration of Brigham Young University. Having established himself with many different religious, ethnic, and social groups throughout the world, it was not difficult for Nash to be able to accept and be accepted by the members of the Church of the Jesus Christ Latter Day Saints (Mormons). From the many testimonials given Nash by the staff and faculty upon his retirement from Brigham Young University in 1956, it is evident that their respect for him personally and professionally, was genuine and of the highest caliber. A recognition dinner was given in honor of Dr. Nash on May 10th, 1956, at which time a warm tribute was paid Dr. Nash by Dean Wesley T. Lloyd on behalf of the Dean's Council. Because of its high quality, and in order to do it justice, the testimonial is presented here in full.

> *"Tonight, Dean Nash, we extend no artificial superlatives to tell you of our gratitude that you are one of us. Rather we merely take 'time out' to offer you our thanks and to express our appreciation for your devoted and unusual service to us and to the University.*
>
> *We note specifically those weeks and months that we have worked together as members of the Deans' Council; for during this time we have wrestled with policies and procedures that have challenged our sober thought in this rapidly growing university. On those occasions we have reached beyond policies alone to a recognition of their meaning in the lives of people. We have seen more clearly than before the remarkable degree to which even the finest plans and educational logic are but skeletons that come to life through men and women who know how to work together and to give consideration to one another.*
>
> *We recall occasions in the Council when amid crucial variations of viewpoint your rich experience came to focus in ways that helped to unify our thought. So often your twinkling eye and timely remark have saved us from ourselves and helped us to see part of the humor of our supposed predicaments.*
>
> *We shall not forget your timely warnings that 'there are achievements and honors other than high grade points that must be recognized by the University,' or again 'the university must not be placed in a position of being impersonal. We must discover young people who are in trouble before they get in so deep that there is no easy way of getting out.' Then on the lighter side, 'One of the greatest needs of Latter-day Saints is a good but harmless drink.'*
>
> *But your wisdom and counsel will for many of us take second place to your understanding of people. We have appreciated your insight regarding this 'peculiar' people among whom you cast your lot during the past two years. To live among us and with us graciously, to understand the fine distinctions between describing us and evaluating us, to call us brother or sister in an easy exchange of greeting and without embarrassment or any sign of mental reservations—these have been your contributions toward fellowship and understanding.*
>
> *When you take your official leave from our campus, we shall expect it to be the formal act alone and that on numerous occasions you will return and stroll at leisure on campus grounds and through our halls and offices and to interfere with our plans in your own incisive and delightful way."* (Lloyd, May 10th, 1956, testimonial.)

Upon leaving Brigham Young University, Nash became the first fulltime executive secretary of the New York State Association for Health, Physical Education, and Recreation. In this role he continued to afford leadership and direction to the profession not only through that office, but through his continued role as author, lecturer, consultant, and teacher. In addition to his regular duties for the New York State Association, he found time to serve as a member of the Outdoor Recreation Resources Review Commission for the Federal Government, serve as consultant on local, state, and regional planning commissions for recreation, continue his active participation in the American Association for Health, Physical Education, and Recreation, and compile data and edit material for his last publication, *Recreation: Pertinent Readings*.

Age did not seem to diminish the energy and alertness of Jay B. Nash. Here was a man over 75 years of age who continued to teach, write, give addresses to lay and professional groups, and serve as consultant to some of the leading professional organizations in the country. His professional colleagues continued to bestow honors upon him—notably the 1964 New York State Association Convention at Albany, named in his honor "Teachable Moments," at which he was paid special recognition and asked to give the keynote address. Also, in that year, he was called upon to address both the American Academy of Physical Education and the American Association for Health, Physical Education, and Recreation in a general session meeting of the March, 1964, Annual Convention.

Not only did he remain professionally active, but in his personal life he found time to continue with his recreational pursuits. At his summer home in Center Harbor, New Hampshire, during the summer of 1965, he started to learn a new hobby—sailing. When facetiously asked if, at the age of 78, he was trying to become the commodore of Lake Winnipesaukee, he replied, "No, this is a new skill for me. I simply want to enjoy it for itself and to be able to participate in it with my grandchildren." Nash, the living personification of all his teachings, continued to learn, to use, to think, to contribute, to do. He was a determined scholar and educator who was equally at home with Shakespeare and Ghandi as he was on the golf course and badminton court. Throughout his life he accepted the challenge and followed the trail toward the top of the mountain. Nash would never admit to reaching the top or coming to the end of the trail. If the trail seemed to come to an end at any given point, he would either go off in a new direction or continue on, breaking his own trail through the wilderness.

Nash, accompanied by his wife Emma, was always a living model of his own philosophy. Challenge was a word he liked. He exemplified his trait in many ways, but perhaps this simple analogy is most descriptive—certainly to those who knew him. For most of his vacations, he journeyed to Canada, to Taos, Pueblo, New Mexico, or some other distant place. The challenge came in terms of a bass or a trout, or perhaps in exploring the wilderness. His pipe, western hat, and Indian jacket became his trademarks as he turned thumbs down on localities resplendent with modern facilities and conveniences. By roughing it, he put textbook ideas to practical use.

On the morning of September 20th, 1965, barely one month before his seventy-ninth birthday, while quietly reading the morning mail, Jay B. Nash suffered a fatal heart attack. He left this world only in a physical sense, for his words and deeds will be carried on to immortality. He has given us a great heritage and left the torch for us to carry.

EPITAPH

Our lives are waves that come up out of the ocean of eternity, break upon the beach of earth, and lapse back to the ocean of eternity. Some are sunlit, some run in storm and rain; one is a quiet ripple, another is a thunderous breaker; and once in many centuries comes a great tidal wave that sweeps over a continent; but all go back to the sea and lie quietly and equally level there.

—Austin O'Malley

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PART III: Quotes

7

NASH'S PHILOSOPHY, ADVICE, AND WITICISMS

Because of the extensive writing of Dr. Nash, it seemed fitting that this text seek further insight into the expressions of the man. The sixteen topic areas are by no means exhaustive of the broad subjects addressed by the author but are representative. So as to further perpetuate the lucid and timeless thoughts of the person for whom the AALR Scholar/Lecture Program is named, the following select quotes are provided by Dr. Harvey Jessup.

Categories

1. Education
2. Challenge
3. Activity
4. Boredom
5. Work
6. Leisure
7. Misuse of Leisure
8. Spectatoritis
9. Law of Use
10. Human Growth and Development
11. Belonging
12. Values
13. Goals
14. Youth–Delinquency–Crime
15. Education of the Emotion
16. Miscellaneous

But first the following question and response was asked of Dr. Jessup?

Q. What kind of man was Jay Bryan Nash?

A. Those who know him need not ask; those who did not, save for reading his texts, can best know the answer to this question through the following words partially written by Nash himself. Had this been written as an autobiography, it could not have been more completely descriptive of Jay B. Nash.

"The happy man, the healthy man, the normal man, and the busy man are one, busy but not cramped, active but with sufficient glide for recuperation. The happy man will be the one who has accomplished and is still advancing. The rung of a ladder was never meant to rest upon but merely a vantage place from which to take the next step.

Who was the happy man? He painted a picture; he sang a song; he modeled in clay; he danced to a call; he watched for the birds; he studied the stars; he sought a rare stamp; he sank a long putt; he landed a bass; he built a cabin; he cooked outdoors; he read a good book; he saw a great play; he worked on a lathe; he raised pigeons; he made a rock garden; he canned peaches; he climbed into caves; he dug in the desert; he went down to Rio; he went to Iran; he visited friends; he learned with his son; he romped with his grandchild; he taught youth to shoot straight; he taught them to tell the truth; he read the Koran; he listened to the words of the Torah; he learned from Confucius; he practiced the teachings of Jesus; he dreamed of northern lights, sagebrush, rushing rivers and snow capped peaks; he was a trooper; and had a hundred things yet to do when the last call came."[1]

Education

Education is to prepare and equip for the duties and the responsibilities of life—not to turn out industrial and commercial bosses, button pushers, bomb makers, statisticians or even doctors.

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[1] Nash, J. B. *Philosophy of Recreation & Leisure*. 1953, p. 217.

We must restore the liberal to liberal education—today there is too much talk and too little doing.

Any subject is disciplinary if carried to near perfection. Mathematics, science, and foreign language are not the only ones.

Education has failed to provide man with the liberal arts training for his leisure time.

Education's next task is the harnessing of the emotional drives of man. Too long have we been under the influence of school systems dedicated to the teaching of facts — Even when we have documentary facts which we need for guidance, it must be remembered that they lack driving powers.

People—young or old—will not learn anything that does not interest them.

High schools and colleges give credit for talking about the history of art, crafts, music, drama, and sports and games—but no credit for performance.

Our "bright students" have had a table and lamp where they could concentrate—they have not had to try to read in a "boiler factory" common living room.

Science should be started in the kindergarten—not to make top scientists but to arouse curiosity.

For 83% of our people wholesome recreation may be the most important part of education—maybe this should be 100%.

If you are criticizing the school for teaching recreation activities you are still in the 19th Century, maybe the 13th—you are a 20th Century moron.

If the 15% high I.Q. boys and girls were forced to compete with skill minded technicians in music, crafts, drama or industry they would be classed as morons.

One often hears the phrase "he has a good head." The phrase implies at least some type of genius, quality or possibly intelligence. It probably means basically a good visual memory. This type of intelligence is needed for the diagnostician, the lawyer, or the head waiter. It probably means someone who has done well in school, but it is not the only type of intelligence. We need all types of talents in our specialized society. We seldom hear the phrase "he has a good hand," but the "good hand" and the "good head" are closely related and both have very important places in education.

No educational theory has ever maintained that knowledge could be pumped into empty heads or that skill could be developed without exercise. It is universally accepted that nothing can be taught to anyone not active in learning. This concept is as old as teaching. We must interpret the word "activity" in a much broader sense than that of mere movement or busy work.

Challenge

Man must have the thrill of mastery, the "traveling hopefully" concept—there must be another ridge to cross, there must be more bass in the lake—more work for volunteers. These are the thrills that keep people young. Such thrills carry young and old into a myriad of indoor contests and to the playgrounds and forests. They take men to the tropics and the Arctic. Man endures hardships in long travel and in lonely cabins, devoid of modern accommodations and comforts; he fights heat, cold, flies, and poisonous snakes in order to find thrills. Rob man of his heritage and you take from him one of the great urges to live. Rob man of spiritual hope and he dies physically.

Struggle, with a faint hope of success, is drama on its highest level.

In the hope-challenge-approval theory man needs the thrill of contests, he needs the uncertainty of the game.

Contrary to much of our thinking, man longs to struggle—he does love to master, to conquer. Even the hope of success keeps him enthusiastic and now neurologists and psychiatrists say the challenge keeps him normal, if the goal seems significant; but there must be a goal. There must be meaning to the sacrifices one makes for the struggle.

Work must be viewed in the light of accomplishment and mastery, as craftmanship has always been; not as a curse on the brow of man.

It is significant that man goes out of his way to seek adventurous drama; he seeks it in his work and, when his work does not give him complete satisfaction, he seeks it in his recreation.

Leisure for young or old is a curse unless there are challenging activities to do.

Happiness comes from facing meaningful challenges where there is a reasonable chance of success. We crave struggles where the outcome is in doubt, where there is no guaranteed success or certain failure. There may be success today and failure tomorrow but we take delight in exercising our talents. If failure, we save ourselves from a superiority complex, and, if success, from an inferiority one. It is in struggle that man has always been spurred to significant action.

Hope of success is another element in the pattern. The challenge must not be too great, the hope of mastery must always be kept alive. This hope-challenge pattern is greatly heightened by the approval of associates.

Men respond to this urge-to-do in accordance to a definite pattern. There must be *challenge*. This is represented in childhood games by the word, "it." It is the danger element, you flee from "it," you flirt with "it," you hope to master; but the joy of mastery is heightened by the fact that you may fail and another may carry on.

Man needs the thrill of contests, he needs the uncertainty of the game. His achievement, civilization itself, has been made possible because man "reached beyond his grasp," physically and spiritually.

Whether, as a basis for work or recreation, activities of the hand, foot, and total body, will lay the basis for normality and a steady advance in brain function. This is the "law of reach" and reach we must, else what's a heaven for?

Happiness is associated with challenge, accomplishment and mastery. Happiness involves hope and faith. Hope, faith and joy are medicinal. They are therapeutic. They represent the difference between living and existing and often between life and death. Happiness in children and adults is more than entertainment and amusement, money, or "eat, drink and be merry." The basic need is to have a goal, feeling wanted, belonging, even sacrificing for a worthwhile cause. Traveling hopefully bolsters normality.

Activity

Skill work lays the basis for thinking—the hands are the eyes of the brain. Sometimes we have to muscle in on the mind.

Youth needs jobs—hard jobs—not playgrounds. They have won wars, conquered wildernesses—but we say wait, wait. They won't wait, they can't wait. Human nature says get into action.

If America is getting soft it's not the youth but the oldsters who just sit.

Get on your feet—old age may mean slowing up a bit, but not coming to a complete stop.

Retirement without hobbies means a quick death—first spiritually then physically.

Man's long period of growth and development was triggered by necessity—he was kicked into activity by a hostile environment. He had to act. The same is true for the child today.

The Greeks thought of the educated man as the "doing man." It was the Romans who conceived the idea of culture as the "looking on" man.

When the hands get into action or recreation, worry, fear, and emotional tension tend to disappear or are submerged. Get the hands into action on a golf club, fishing rod, lathe or in any gardening or busy work and all is well.

Boredom

Happy people are those who have produced things. Bored people are not only unhappy but they produce nothing. Boredom is certainly a sign that we are allowing our faculties to atrophy. What bored people want more than leisure or a holiday is some hard significant piece of work which may include a little drudgery, but, if the end is significant, will be a boon.

Boredom is a type of fatigue—and we have a low threshold of boredom which is being brought on by amusement, excitement, and spectator entertainment. A nation of onlookers is static or even a declining one. It becomes the real opiate of the masses. There can be a real abuse of rest—it hinders development and retards recuperation.

Work

Work has many social meanings. When a man works he has a contributing place in society. He earns the right to be the partner of other men. In effect, he is hand in hand with others, exchanging the fruits of his work for the fruits of theirs. The fact that someone will pay for his work is an indication that what he does is needed by others, and therefore that he himself is a necessary part of the social fabric. He matters—as a man.

It was through work that men came to have self-respect and dignity and most of all to belong, in the family, the community, his time, and for some, for all time. It was the lure of challenging work and the hope of freedom, which brought millions of tired forlorn immigrants to this country.

Work—creative, challenging, and meaningful—is one of man's significant wants—needs. It is a hand on the back. It is one of man's great blessings.

When work loses its significance and leisure turns to "dust in the mouth," as it has so often, then man has lost one of the spiritual forces of life.

There is a normality for which the gospel of work is a foundation. Basic to normality are joy and happiness. But what is happiness and what is joy? Certainly not the "eat, drink, and be merry" concept. Is happiness merely the fulfillment of a dream of enjoying idleness? This may satisfy for a time, but the joy which makes one look forward to life from day to day is concerned with challenges; not with the monotonous struggle which thousands of people face each morning when they waken, a day just as yesterday and just as tomorrow will be. To face a day of failure, with no work to do, no new tasks in sight, no change of success, is unbearable.

Work must be viewed in the light of accomplishment and mastery, as craftmanship has always been; not as a curse on the brow of man.

Leisure

Opportunities for expression which determine the quality of youth will come largely through one's recreation time—recreation meaning to create anew.

Push on to adventure through time made free by the machine. Here is an answer to the question: Leisure—then what?

Recreation without purposeful work is frosting on a cake—you can't live long on it.

Recreation is not just any use of leisure—it is creative use.

Misuse of Leisure

Twiddling the T.V. dial and watching others perform does not provide the skill and strength in youth to compete today.

Medical science can get men well only to see them relapse through the malignancy of leisure.

No great civilization has achieved leisure and lived. The danger is that with leisure man will get soft and bored with life. Taking it easy is no formula for young or old.

Spectatoritis

Killing time is little better than delinquency and often leads to it. Our spectator use of time represents an unbelievable sitting record and miles of *aimless highway driving, both at legal* and illegal speeds. This level represents the danger of softness from within, which this country faces. The United States can probably never be conquered from without, but the dry rot of "spectatoritis" may destroy it from within.

Law of Use

The deadly poison that hides in the dream cloud of idleness is the age-old principle of the "law of disuse." No matter what social position or income a person has, it is a fact that life has a quick way of disposing of non-workers, loafers, and people with no hobby or aim in life. Retirement or compatible financial status should never become a lazy man's dream of doing nothing. Senile dementia is more prevalent among stupid, non-motivated individuals than it is among busy people. The brain when not used to its utmost will atrophy. There are years of "borrowed time" ahead for the busy man. With more and more people in the older age brackets, any nation will be handicapped unless some way can be found to use these people.

The law of use is the law of life. Life has a quick way of disposing of those who do not keep their hats in the ring and this applies equally to muscle and to brain. Do nothing after retirement from work and die young is a truism. There is such a thing as abuse of rest.

That which is used, develops—that which is not used, atrophies.

Human Growth and Development

There is no necessary conflict between the mental and the physical; on the contrary, correct exercise of the mental powers undoubtedly assists physical development and conduces health. But this requires that the two lines of development should be carried on in continued mutual interrelation and dependence—not driving one regardless of the other.

A man is an active organism. Life must provide many experiences and activities.

Alertness, ingenuity and curiosity are among man's most outstanding characteristics.

Body, mind and spirit are now viewed as an entity. Happiness, just old fashioned joy, which assumes absence of stress supports buoyant health in a positive way and incidentally helps to keep bodily resistance high to help ward off specific diseases.

Belonging

Everyone wants to be appreciated, to get social approval, to belong—and if he doesn't get it one place he'll get them another.

When man belongs, he is loyal to his group. This is a basic human need. Those who are beyond the inner circle do not count. They are the foreigner, the family in another group, the "kid" on the other side of the tracks, or the owner or guardian of goods who is not known. Outsiders are "you and yours," as compared with "mine and ours." Group tensions arise because of differences in customs, ways of living, eating, or dressing, plus, of course, ways of worshipping and differences in language and race.

No man can grow to cultural stature without belonging, without doing something significant for, and in, the group. Aristotle thought of the good men as the good workmen; workmanship thought of in the craft sense as well as the literary and social senses. Man's feet are in the slough of despond, his head is bent low before the mirror of his companions until he has achieved—until men look up to him and say, "He is a master." The area of achievement is so broad that every man, woman and child can acquire spiritual life from accomplishment and service.

Values

Fullness of life is built on attitudes and principles, inherent in all cross sections of society.

If our nation is to survive we must utilize every skill in young and old. Every misapplied or undiscovered talent—and each has at least one—is a threat.

To know about seems to be the mark of culture, but to do, to create, to master seems to be second class.

One half of all scientists who ever lived are alive today. Maybe we have enough of them making instruments of destruction.

Goals

One of the bitter ironies of life is to get what we want—what we have dreamed about—and then to find out that we did not want it—did not need it and in fact, to find it might be self-destructive.

May you take your path to the top of "Education Mountain." Look out as you climb and reach out a helping hand to those following. And when you reach the top, hope there may yet be another mountain, for "to travel hopefully is better than to arrive."

Traveling hopefully assumes some worthwhile goal and some service. Without this, man gives up . . .

What is around the next bend in the trail is far more important than the pot of gold that lies vaguely in the future. (Advice to his son, Roderic.)

The place of the teacher in school, in the home, or on the playground is to develop skills upon which hope may be built.

Health takes its place along with the ideal of "life, liberty and happiness."

Youth - Delinquency - Crime

Unless young people can work in school and out in the areas of their interests, there will be maladjustment. Such frustration leads to emotional disturbance—mental disorders—and delinquency.

The dream of equality of opportunity, especially for children, has survived the Crusades.

Each child must choose. But in making this choice, a trail guide is important. If the guide can be near at a cross road, if he can assist in what may be called a "teachable moment," rough places can be crossed without mishap and one can experience the thrill of success.

No one is really destined to be a delinquent. Delinquents are largely people who just didn't find a niche where they could get satisfaction. They were ridiculed, unwanted, turned to other sources for approval and belonging. In our cities there are plenty of places to get belonging concepts—the "street club gang" is one of the most convenient. The boy gets a bad name, and the gulf between him and his home gets greater while the tie with the gang gets stronger. Signs have hardened into trends. The aggressive child is condemned, yet without aggressiveness, who would have discovered America or planted a flag at the North Pole, or climbed Mount Everest.

Catch 'em young, and we either encourage geniuses or hardened criminals.

The other side of the picture tells the same story, but a dark story it is. Delinquency starts early. The peak age at which crime occurs is close to 18 years. But the beginning of delinquency in these people was noted at nine years seven months. Signs of the oncoming of this behavior should have been noted at six, maybe three.

There are many "dash board" signals which parents and teachers should see if the individual traits are to be turned into outstanding contributions to society or be allowed to lay the foundation for delinquency and crime. The dividing line between the genius and the criminal is often a knife-edge.

Catch them young if you're going to capitalize on genius traits or if you want to make delinquents. How young should they be caught? When do interest areas—"bright spots"—show up? When should the twig be bent and by whom? These are important questions.

Education of the Emotion

Factual material may be likened to the rudder of the vessel; it is necessary but of itself has no power. Emotions may be compared with the engines of a great vessel: they provide power but not direction. Man needs not only a guiding rudder of facts but powerful driving engines of the emotions.

The driving power behind behavior is the emotions. These must be guided; I say guided because the emotions will be expressed in selfishness, in hate, or in anger and jealousy, if they are not exercised on a higher level of action.

Miscellaneous

Life is a going-on process; like a top, when the spinning stops, life stops.

Throughout life—even after retirement man needs productive satisfying work together with some sort of physical activity.

Alexander Bell, Edison, Madame Curie, Michelangelo, or Toscanini may never have been heard of if they hadn't had a friendly environment. Even Annie Oakley was "shooting holes in tickets" at the age of five.

Years wrinkle the skin; but to give up enthusiasm wrinkles the soul. Worry, self-distrust, fear and despair—these are the long, long years that bow the hearts and turn the greening spirit back to dust. Whether sixty or sixteen, there is in every human being's heart the lure of wonder, the sweet amazement at the stars and at starlike things and thoughts, the undaunted challenge of events, the unfailing child-like appetite for what next, and the joy of the game of living. You are as young as your faith, as old as your doubt; as young as your confidence, as old as your fear; as young as your hope, as old as your despair.

They say the delinquent withdraws. Why shouldn't he withdraw from the soap operas and the meaningless chatter in many homes. As he withdraws, he becomes unpopular in the home as well as at school. So have many of our great scientists been unpopular because classmates couldn't understand them. The delinquent rejects playground groups. Many of our playground activities have been so softened that they have taken all the "risk" out of it. Children want thrills, not a chance to carve soap.

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